

P. 7. 7.

A COMMENTARY Vpon the whole OLD TESTAMENT, Added to that of the same AUTHOR upon the whole NEW TESTAMENT Published many years before, to make a compleat Work upon the whole B I B L E.

Wherein the divers Translations and Expositions,
Literall and *Mysticall*, of all the most Famous Commentators both
Ancient and Modern are propounded, examined, and judged of, for
the more full satisfaction of the Studious Reader in all things,
and many most genuine Notions inserted for Edification
in the grace of our Lord JE SUS CHRIST.

A Work, the like unto which hath never yet been
published by any man, yet very necessary, not only for Students in
Divinity; but also for every Christian that loveth the
knowledge of divine things, or humane, whereof
this COMMENT is also full.

Consisting of IV Parts.

- I Upon the Pentateuch, or five Books of Moses.
- II Upon the Historical part, from Joshua to Esther.
- III Upon Job, Psalms, Proverbs, Ecclesiastes, and
Solomons Song.
- IV Upon all the Prophets botb great and small.

By JOHN MAYER, Doctor of Divinity.

JO B 33. 23, 24.

*If there be a messenger with him, an interpreter, one of a thousand, to shew unto man his uprightness;
then he is gracious to him, & saith, Deliver him from going down to the pit, I have found a ransom.*

L O N D O N ,
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V. 14.

Note.
Act. 5.
John. 7.
Cap. 6. 19.

we used it not, remote from the city of those, that like moules are alwaies delving in the earth through the worldliness of their mindes.

Whereas it is said vers. 14. of the Levites portion, *they shall not sell, nor alienate, nor exchange it, because it is holy to the Lord.* It is hereby shewed, that lands given to the ministers of Christ under the New Testament, may never be again taken away, or put to any other use, but to their maintenance for ever. Of the danger of taking any thing away, that hath been dedicated to God, see in the example of *Ananias and Saphira*, and before of *Achan*, about the gold of *Jericho*, which was to come into the sanctuary; and if by the content of Gods ministers themselves there may never be any such alienation, how shall they answer it, who against their consent, and to the immediate depriving of some of their livelihood dare lay violent hands hereupon?

V. 15.

Note.

For the breadth of 5000, left over against the 25000. of the holy portion, it shall be prophane place. That is, of the 25000. reeds aligned to the city in length, but 5000. in breadth, for the building of the city, and the suburbs, a square of 5000. shall be taken, upon which it shall stand, within the walls 4500. every way, and without 250. round about it. And thus 5000. being taken out of the length, there will remain 10000. eastward, and 10000. westward, which shall be for fields, for vines, olive-trees, and corn for the use of the city. Where the city is called the prophane place in none other sense, but as it was for common persons, and not ministers to dwell in, for the word rendered *prophane*, signifieth indifferently prophane or common. But by the number of 5000. said to be prophane was shewed, that all things pertaining to the 5. senses are prophane or common, & therefore such as spiritual persons ought not to be taken with, to be hereby drawn in their affections from heavenly.

And they that serve the city, shall be out of all the tribes of Israel. That is, indifferently permitted to dwell there from all parts, so *Lyra*, or they shall bring from all parts provision to be spent there, as they did of old at their 3 sevillars yearly.

V. 20.

Note.

All the holy oblation shall be foursquare with the possession of the city, 2500. and 25000. How the city and holy portion together made a square 25000. every way, may be made to appear thus, the priests portion in length 25000. the Levites lying along by that 25000. either 10000. broad, and the cities portion 25000. long, and 5000. broad, which breadths being all put together make just the square before spoken of. And a square God would have it, to shew 1. the durability thereof, as any thing made square standeth stronger, and 2. how firmly we should stand, that be the city, that is the Church of God, whatsoever contrary conditions we be cast into, as a dye that is square standeth, howsoever it be cast. 3. That all our dealings should be square, our deeds, words, thoughts, and outward shewes all answering to one another, when it is thus with us, we are the holy portion, otherwise not, but unholy and unclean.

V. 21, 22.

V. 30.

V. 35. 20.
Ifford.

Here (after the Levites and cities portion, being a square altogether intimating in the quadrature before spoken of, that ministers and common people are all alike) a repetition is made also of the princes part, to shew next unto what tribes it should lie on the one side of the portion before spoken of and the other, viz. by *Judah* on this side, and *Benjamin* on that, therefore as it was ended with *Judah*s portion in speaking of the 7. former tribes, so it is begun with *Benjamins*, vers. 23. in speaking of the five.

And these are the goings out of the city on the north side 4500. meassur. That is, the city being square the north side being 4500. had 3 gates to go out at, so likewise the south, the east and the west, 12. in all according to the number of the tribes of *Israel*, as hath been before said, the whole compasse of the city being thus found to be 18000 and the name of the city shall be from that day, *The Lord is there.* The name implying his everlasting being with his Church, as he saith, *Lo I am with you to the end of the world.* The gates to goe out at set forth mens divers goings out or departures out of this life, some having a sharp passages as it were northward, some more comfortable southward, some in a sense of the light of Gods favour eastward, some in darknesse westward. DANIEL.

DANIEL:

The Preface:



HE prophesie of *Daniel*, hath beeene much impugned of old, and stilly denied by many to be Canonickall Scripture. 1. By *Porphyrie* the Disciple of *Plotinus*, who said, that this Book was not written by the Prophet *Daniel*, but by some other man in his name, & that not till the time of *Antiochus Epiphanes*, that persecuting tyrant, who reigned over *Syria*, & compelled many by punishments to forsake the Law of God. Then saith he, was this Book written, not by any Propheticall spirit, but under a pretence of prophesying relating things done, in the time of the aforesaid *Antiochus*. And he saith further, that the Histories here written in the former 6 chapters were true, but from thence forth that which is written by way of prophesying came from a false and lying spirit. Thus that railer against the Christian religion, who wrote 15 Booke against Christianity, and in the Book thus against this Prophecy of *Daniel*. But that not *Daniel*, but hee was notorious lyar, appeareth from the time, when hee saith, that this book was written, viz. in the days of *Antiochus Epiphanes*. For *Josephus* saith, that the Prophecy of *Daniel* was shewed to *Alexander the Great*, and therin that vision of the Goat, chap. 8.5. representing him in his swift and speedy subduing of all Kingdomes and Nations, and betwixt *Alexander* and *Antiochus* Epiphanes were 140 years. Against this *Porphyrius* wrote *Theodoret* and *Jerome* relating these things touching him. 2. *Celsus* also impugned this book, as not being Canonickall Scripture, against whom *Origen* wrote 8 Booke. 3. Many Rabbins of the Jews have rejected it likewise as not Canonickall, as *Platus* saith, that he living sometime in *Moravia*, where he used the help of some Rabbins for the understanding of the Hebrew tongue, heard them say, that they acknowledged not *Daniel* to beauthentical, and therefore seldom read it, especially because that chap. 9. the death and passion of the *Messiah*, and the time when, is so evidently forth. Therefore they read it not amongst the people, lest hereby they should be turned to Christ, finding out how they had been by them deceived. But the antienter Rabbins generally have acknowledged *Daniel* to be Canonickall Scripture, as appeareth in their placing it in their *Babylonian* in *Perach Primus* amongst their פָּרַשְׁתִּים or אֶזְרָפָאָה as *Polanus* saith. And therefore some of them have written Commentaries hereupon, as *Rabbi Solomon*, *Rabbi Levi*, *Ben David*, *Rabbi Abraham*, &c. and some have alleged *Daniel* as authentical to confirm points of Faith, as *Rab. Moses Hadarjan Ben Jieskaki* in suo *Peruf*. *Infer Gen. R. Abba fil. Cahena*.

O o o

Joseph. antiq.
I. 11. c. 8.

Theodoret.
Hieron.
Origen.

Amandus
Polanus.

And

March. 24. 35.

And Christ whose authority is above all others, speaketh of Daniel as a true Prophet of God, saying, *When ye see the abomination of desolation spoken of by Daniel the Prophet, &c.* and experience hath abundantly proved the same in the fulfilling of the things herein foretold touching the Persian, Grecian and Roman Monarchs. And hitherto of the authority of this Prophecy, now for the adjectives to Daniel, if it be demanded whether they be Canonical Scripture also or no? Jerome resolveth us, saying, that they were by *Origen* and *Apollinaris*, who wrote against the blasphemous *Porphyrius*; counted but tables, and so he also calleth them, saying, that they were written by a certain Priest called Daniel, a familiar friend of *Nebuchadnezzar*, and are not in Hebrew, but in Greek only, whereas all Canonical Scriptures were set forth in Hebrew, as the Holy tongue before the coming of Christ, and therefore although they and *Eusebius* adjoin them to Daniel, yet they do not without marke in many places put to, to shew the uncertainty of the credit of many things therein, so likewise *Eusebius*; And whereas Daniel the authour of them, was a Priest, our Daniel was of the Kings seed; and touching all Apocryphal he speaks of them but as durt in comparison of Canonical Scripture, in that saying of his, *grandis prudentiae est aurum in luto querere*. But to returne to Canonical Daniel, he began to propheticall faith Polanus, one year after that Ezekiel began his Prophesies, which Clem. Alex. noteth to have beene Anno Mundi 3359, in which year also Nahum prophesied. The year following An. 3360. Daniel when he had learned the Caldean tongue, began to minister to King Nebuchadnezzar, and continued in the Propheticall Office 70 years. For the tongue wherein he writeth it is part Hebrew, and part Caldee. Hebr. chap. 1. and 2. to v. 4. thence forth Caldee to the end of chapter the seventh, from whence again to the end of the Prophecy he wrote in the Hebrew tongue.

Polanus.
Clemens. Alex.
and. spop.Huc. colin.
Chiron.

V. 1.2.

2 King. 23. 36.
2 Chron. 3. 6.

C H A P. I.

Here the Prophet beginneth first with the History of *Jehoiakim* being carried away captive by *Nebuchadnezzar* in the third year of his reign of which see 2 King. 24. as the Prophets *Isaiah* and *Jeremiah* relate some histories in their Prophesies also. But betwixt the time here spoken of and there, is the difference of 8 years, for whereas here 3 years are spoken of, there it is 11. *Sol.* This difference hath been by me already observed, 2 King. 24. and reconciled. *Jehoiakim* having reigned 3 years under *Nebuchadnezzar*, and then rebelling was taken by his Forces and bound to be carried into *Babylon*, and of this carrying away, when also the vessels of the Lords House were carried away, it is here spoken; as for the whole time of his reign being 8 years more, the Sacred History saith nothing, how after this he came to reign again, but because it is said, he certainly did, and that, as may be conceived by the favour of the King upon his faith given unto him, being released from his bands and sent home again, but after this, *Nebuchadnezzar* being again provoked sent and destroyed him, as may be gathered, 2 King. 24. 2. For of none other being bound to be carried into *Babylon* doe we read touching him, but only that third year, but when his reign ended the 11 year together with his life, it was by forces of *Caldees* and others coming against him, by whose hands he was slain and cast out of the gates of the city, as an Aife, according to *Jer. 22*. But hereby it appeareth that Daniels beginning to prophesie the next year after *Ezekiel*, as was noted in the Preface out of *Polanus*, was a mistaking, for so much as *Ezekiel* prophesied not till the fifth year of *Jehoiakim* captivity, which was 13 years after *Jehoiakim* carrying into *Babylon*, with whom Daniel and his fellows were carried away also, and therefore if he ministered to the King of *Babylon* one year after that, and then were the beginning of his prophesying, he began 12 years before *Ezekiel*. But to leave nothing of his prophesying, he began 12 years before *Ezekiel*. But to leave nothing of his prophesying, he began 12 years before *Ezekiel*. But to leave nothing of his prophesying, he began 12 years before *Ezekiel*.

and so either of them had the more comfort of one anothers assistance, and if he prophesied so long, as it seemeth that he did, because till the dayes of *Christ*, when the 70 years of captivity were ended, he is placed rightly next after *Ezekiel*, because he prophesied after him, especially in those things, wherein the greatest burthen of his Prophecie lyeth, chap. 7. 8. &c. to the end. And for his beginning to minister to the King, it was not, as the same Author hath it, one year after his coming into *Babylon*, but 3 as appeareth, ref. 5. Now for the occasion of Daniels coming first to be known to *Nebuchadnezzar* it was this. The King commanded *Arsenaz*, the master of his Eunuchs to take some of the children of *Israel*, of the Kings seed, and the Princes, and to teach them the *Caldean* tongue, nourishing them up in the best manner at the Kings charge, till 3 years were expired, that then they might stand and minister before the King. Whereby it appears, that Daniel and his three fellows were either of the bloudroyall, or descended from Princes of *Judah*. That which was regarded in the choice of them, was the comeliness of th. in persons, and their understandings. For the language, which the King would have them taught, the *Caldean*. For the people thus called, *Polanus* saith, that they were the off-spring of *Arphaxad*, of whom also the *Hebreus* came, for *Arphaxad* begat *Shelach*, and *Shelach* *Heber*, of whom came the *Hebreus*. And *Abraham* was born in *Caldea*, so that it hereby appeareth to have been the countrey wherein *Hebers* posterity dwelt, and that the *Israelites* and *Caldeans* had one common Ancestour of whom they cam. *Arphaxad*, and so their languages were near one to the other, the *Caldean* coming from the *Hebreus* as the fountain, and having the like characters, but not so pure as the *Hebreus*, yet some *Caldee* is more pure then other, as that used by *Daniel* and *Ezra*, from chap. 4. to the 7. then that which *Jonathan* and *Onkelus* wrote in their *Caldee Paraphrases*. The *Caldee* and *Syriack*, saith *Mercer*, are all one, but *Tremelin*, that there were some difference between; the *Caldeans* when *Daniel* wrote, were the Inhabitants of *Babylon*; and some *Caldeans* there were specially so called for their skill in Astrology and great learning, as being the Philosophers of the *Assyrians*, as *Strabo* saith, some having skill in calculating Nativities, and foretelling things to come by the starres, and some in Necromancy. Some, saith *Jerome*, hold that the *Hebreu* and *Caldean* tongues were both one; but this is confuted from hence, because if so, they should not have needed to be taught the *Caldean*, and some also say, that by their being put under the hand of the Master of the Eunuchs, it is implied that they were made Eunuchs, and so to the Prophecie of *Ezay* to *Hezekiah* touching those that should come of him, was fulfilled, that they should be carried a way and be Eunuchs to the King of *Babylon*. Ver. 5. *And the King appointed them a portion of his meat dayly, and of the wine that bee dranke;* which he did not for any favour, that he bare to them, saith *Polanus*, more then to other Jews, who fared full hardly, but that being deliciously brought up they might bee by the pleasures of the Court fascinated so, as to prefer a *Caldean* life, and be willing, forgetting their own countrey and religion, to turn to their superstition. And there he would have them thus fed and infirmitud a sufficient time, viza, three years, that they might afterwards stand before and minister to him, as other *Caldeans* and Astrologers did, and be set over the affaires of the kingdome, as the most able and expert of them were. Therefore most probably when hee took order, that they should be taught the *Caldean* tongue, he meant not only the tongue, but the learning and skill of the *Caldeans* also. And to this end their names were changed from Daniel, *Ananias*, *Azarias* and *Misael*, to *Belbaazar*, *Shadrach*, *Meshach*, and *Abednego*, that is, from names implying them to be the servants of God, to names derived from idols, they being thus, so far as in them lay, that made this change, dedicated to the service of the said idols and false gods of the *Babylonians*. For *Daniel* signifieth a judge of God; *Ananias*, the grace of God; *Azarias*, the help of God, and *Misael*, one that was of God, in every of these names there being the name of God, *YHWH* or *El*. But now contrariwise they had names from idols. *Daniel* from *Bel*, the great god of the *Babylonians*

Strabo Geog. I.

Hieron.

Esa. 39. 7.

V. 5.

Polanus.

V. 6.7.

Note.

V. 9.

Polonius.

Dan. 5. 4.

Luk. 16.
Eph. 5. 8.
Ecclef. 11. 2.
Deut. 15.

Heb. 11.

Esa. 22, 12, 13.

Note.

*niam; Belbazzar signifying Bel's treasurer. Ananias from *Anas* signifying King; that is the Sun, which they worshipped as the King of the World. Shadrach being as much as the *inspiration of the King*. Mijael from *Shachah*, a goddess of pleasure. *Mesbach* being as much as who is *Shachah*. Mijael from *Nego*, the fire which was also worshipped as a god; and therefore *Abednego* was as much as the servant of the fire. Thus idolaters endeavour by all means to draw the people of God from his service to the service of idols, by carefully instructing them in their ways, providing for their dainty and delicate keeping, and giving them names accordingly, and something like unto this did the *Pharisees* of old compassing Sea and Land to make one Prostelyte. And therefore the carelessness of Christian people is hereby reproved, who have no care what names they give to children, but as their carnal phantasies lead them, and as for their education in godly learning it is set at six and seven, and this redounds to the great shame of this whole land, wherein no care hath been had of education of Papists children in the knowledge of the truth, although we have had them in our power above 80 years.*

V. 9. *But Daniel purposed in his heart, that he would not defile himself with the portion of the Kings meat.* Here Daniel only is named, but the other three are also to be understood, they would none of them thus defile themselves. If it be demanded, how could they be defiled with his meat? *Palams* answereith first because some of the meats used, and served unto his table were unclean, and so determined of by Gods Law. 2. Idols were praised therefore, as by whose beneficence he enjoyed them, for so it is said touching *Belbazzars* feasting and drinking with his Princes and Concubines, that when they were thus doing, they praised their gods of silver and gold. And besides all this, the other Jews might have been hereby scandalized, if such men as they should have taken liberty against the Law of God in this kinde, the weak being encouraged by their example to doe likewise, and others brought to an ill opinion of them, that being fascinated by the pleasures of the Kings Court had bidden adieu to all piety. Lastly, such delicious fare hath power by impinging the flesh to corrupt the minde, thus indangering men to be led more by the flesh than the spirit, as is noted in the rich man, that fared deliciously every day, he was a very belly-god and cared not for God, or the charge given by him to break his bread to the hungry, to give a portion to six and to seven, to give and lend to the poor and needy; whereunto we may adde, that the kings fare was too high for poore captives, who were in the afflicted estate of a people conquered by the enemy, and therefore had need forbear feasting to fast and feed themselves with the coarsest meat and slenderest diet, herein choosing rather, as *Moses*, to suffer affliction with their brethren the people of God, than to live in excesse and fulnesse, because at such times the Lord expects that we should thus humble our selves by abstinence, and reprobeth it as a great sinne in those, that doe otherwise. According to this example, it is our duty 1. to avoid any thing, whereby our weake brethren may be scandalized, as *1 Cor. 14.* 2. To take heed, that by things edible and potable, that be pleasant to the palate, we be not drawn away to sin hereby, as gluttons and drunkards, and such as dayly pamper the body are. 3. That no favour sheweth us by great persons or names, whereby men are pleased to call us, implying, that we shuld be according to their hearts, who are wicked; prevail to far with us to make us such. 4. We learn that is no part of felicity in respect of worldly things to have wherewithall, to eat and drink dayly of the best, if we doe no unhappinesse to be fed poorly and meanly, because the one commonly nourisheth the flesh, and makes it stronger to rebell against the spirit; for which it is said, *Woe to them that are full now, the other is a means the more to subdue the flesh to the spirit.* 5. That there ought to be in us a sympathizing with our brethren in distresse, not fearing when they are in adversity, because this is complained of *Amos 6. 6.* but shew, that we are one with them in spirit, by weeping with those that weep, and abitaining with those that abstain.

Daniel.

*Pinguia venter,
macrurus.*
Dan. 9. 3.
Ezra 10. 16.

1 Tim. 6. 6.

Psl. 37. 7.
Ephel. 4. 28.
Exod. 16.
Math. 14.
Hieron.

Hof. 2. 18.

C H A P. II.

*In this chapter wherein the dream of Nebuchadnezzar is set forth, Daniel first beginneth with the time, viz. in his second year, about which divers conjecture diversly, because he brought Daniel away captive from *Judea*, and three years were now expired since that time, in which Daniel and his three fellows were brought up in the learning of the *Caldeans*. Now if this were after these three years, how could it be in Nebuchadnezzars second year? Some say*

say, that another Nebuchadnezzar the son of Nebuchadnezzar the Great is here meant. But that this cannot stand appeareth, because there neither was any more Nebuchadnezzars, but one, neither could there be if the Prophecie of Jeremy be true, as none will deny. For he faith that the Lord had given the Nations to serve Nebuchadnezzar, and his son and his sons son, Jer. 2, 7, but if there had been another son of his besides Evilmerodach, that had reigned after him, then the time of the Nations being kept under by that family had not been only in his, his sons and his Grandchilde Belshazzars time, but also of another son of whom it is no where written. Whereas some Historians mention two others Rebular and Labushardach, it is answered, that Evilmerodach was otherwise called by one of these names, and Belshazzar by the other, so Lyra; wherefore he contrariwise refolveth, that this was the second year of Nebuchadnezzar the Great, that is, of his Monarchy after Egypt subdued, and not from his first beginning to reign, which was certaine years before that.

Lyra;
Joseph. antiq.
l. 10.

And this hath ground in Josephus, who saith, that after his subduing of Egypt, one whole year being expired, he had this dream, and the time being thus understood agreeeth best with the dream, wherein Nebuchadnezzar is said to be King of Kings, and that all were made to serve him, thus also the Rabbins of the Jews. Others say, that by the second year of Nebuchadnezzar here spoken of, the second after Daniels standing before him is meant, but what reason can be yeelded of this, I see not, wherefore I rest in that of Lyra. It is true, this could not be the second year of his reign reckoning from the first beginning thereof, not only for the reason already rendered, but also because if we omit the time, which passed before this his dreaming he had reigned now 37 years, 18 when Jerusalem was destroyed, 23, when he invaded and overcame Celsis, the Ammonites and Moabites; the same year began the siege of Tyre, which continued 13 years, which being done he subdued Egypt, Anno 35 of his reign, being then the Monarch of the World, so Josephus: after this the second year he had this dream, that is An. 37. of his reign. Touching the dream that he had, it came from God, and God took away again from him all the remembrance of it, that he might hereby notifie himselfe to be the only true God, and Daniel to be his dear servant, who had so great a care to observe his Laws, howsoever he were tampered withall, that he might have been in his religioia perverted and brought to be all one with the idolatrous Caldeans, who for this end were made his instructours, that we who read and know this, might be likewise excited to stand fast against all temptations in sincere obedience to God, not doubting, but that so we shall be ingratuated with him, who is the most High, and hath all mens hearts in his hands to turn them to us at his pleasure, although by Nation and Religion aliens from us.

Note.
V. 2.
Histor.

V. 2. Then the King commanded to call the Magitians, Astrologers, Sorcerers and Caldeans. Touching these four sorts, Jerome saith, that Magitians were such as otherwise were called Philosophers, who by great study attained to much knowledge in the secrete of Nature. But the word מְגִינִים rather signifieth such as used incantations, or charms, and the Astrologers were such as by study pried into the influences of the staires, thereby to judge of things to come; the Sorcerers were such, as casting mists before mens eyes deceived their sight; the Caldeans differed not from Astrologers, but only in name. In all these as in Prophets heathen Kings had a great confidence, and upon every extraordinary occasion called them together to know such things, as they desired, and could not know by any other, but them only for their rare skil, as Pharaoh did formerly when Moses shewed signes, as God had commanded him. But for so much as Daniel and his three fellowes were found by the King to be far more excellent then any of them, it chapter 1. 21. it may seeme strange, that they were not called amongst others, who one would think rather should have been preferred before them. It is answered, the King haply by this time had forgotten them, it being about 33 years betwixt the time of that speciall notice, that he took of them, and the time wherein the Caldeans were thus called together; or it may be conceived, that they being strangers, but the other

other Natives, hee had not so much confidence in them, or lastly they being Jews, although very wise and learned, yet he thought that they did not, neither would practise those arts, because they were condemned by the Law of their God. Thus it may be conceived according to humane reaon, but certainly it was Gods providence that seerely ruled in this matter, ordering it thus, that Daniel should not be first sent for, because then the vanity of the Astrologians and Magitians would not have so much appeared, that men thenceforth might not esteeme of them any more, as worthy to be fought to. And as the Divine Providence ordered it, so that he should not be first sent for, so that he should not be sent for amongst them, lest the revealing of these great secrets should be thought to have come from the Caldeans skill, as it would have beeene, if Daniel appearing amongst them had disclosed them.

Then they spoke to him in Syriack. Here, as was said before, beginneth the Syriack or Caldee language used in this Book, being continued to the end of chap. 7. this being the occasion here, that Daniel leaving the Hebrew speaks in Syriack, and hereby it appears that these tongues were one, sometime called Syriack, sometimes Caldean, because the Caldeans spake it, as well as the Syrians, and of both these places Abraham, of whom the Hebrews came, is said to have been of Ur of the Caldees, and touching Syria it is said, that he sent his servant to take wife thence for his son Isaac of his Fathers house, and so the Hebrew, the Syrian, and Caldee tongues differed not much from one another.

And the decree went forth, that the wife men should be slain, vulg. and the wife men be slain, whereupon some think, that some of them were cut off, and this is favoured by the original, and is not improbable, because they were worthy by the Law of God to dye, and in this whole matter the providence of God moderated for the taking away of such a wicked generation, although in Nebuchadnezzar, that did command this, it was extream tyranny, and unreasonabile. And they sought Daniel and his fellowes to put them to death also. Having begun to execute the Kings Decree upon some, because Daniel, Ananias, Azarias, and Misael were counted of that number, they were sought also to be slain. Yet Lyra and some others think, that none of them were slain, but that in saying, the Kings Decree went out and they were slain, it is meant only that they were hereby adjudged to be slain, because it is said, verf. 24. Slay not the wife men, implying that it was not yet done, but it cannot hence be inferred, that none of them had suffered death already, but that some were not yet executed, whereof he and his fellowes were counted a part. For it cannot be conceived, that Daniel would have pleaded so to avert that danger from the Magitians, but chiefly herein respecting his own and his fellows preservation, which could not have been, unlesse there had been a total stay of the Decree, till hee had been before the King. If it shall seeme strange that Daniel and his fellowes, who were at their first standing before the King, so highly esteemed of, should now be adjudged pell-mell together with the Magi to destruction? it is to be thought that the King had by this time forgotten them, so many years being past as was said before, since his so greatly magnifying of them for their super-excellent knowledge and understanding.

This secret hath not been revealed to me for any wisdome that I have more then any living, but for their sakes, that shall make knowne the interpretation to the King, the vulgar, that the interpretation might bee made manifest to the King. But this cometh short of the words here used, and obscureth the sense, for it is עֲלֵיכֶם רָאשׁוֹת for the sake, these words of them being blindness, and the word יְמִינָה signifieth they shall make knowne, implying, that by the prayers of the faithfull of the Jewes hee attained to the revelation of these things and God had revealed them to him, that the king might be moved to exercise more clemency towards them being miserable captives in his land, by whose means he attained to the knowledge of that which hee so greatly desired. Thus holy Daniel shewed; that by this great gift of knowledge, that God had given him, he fought not his owne, but the glory of

V. 4.

Gen. 12:
Gen. 24:

V. 13.

Lyra.

V. 30.

Note.

V. 18.

V. 32.

V. 33.

V. 37.38.

V. 39.

V. 40.

of God, by insinuating hereby the knowledge of his omniscience into the heart of the King, that he might esteem of and honour him, as the only true God, abhorring from henceforth from the service of any other god, and the good and alleviating of his Church's misery; which two wee ought to make our ends of all the grace of illumination and sanctification, that we receive at all times, and not the setting up of our selves in estimation above others, as too many out of their vain-glory are ready to doe. Touching the scope of his dream *Daniel* tells him 1. in general, that God had hereby shewed things to come to passe in the latter dayes, and left it should be understood of things to be done near the end of the world, and not of things already accomplished, he varieith the phrase and calleth them things to be done hereafter, ver. 45. Then in particular by the image which he saw, the head whereof was of gold, the breast and arms of silver, the belly and thighs of brasse, the legs of iron, the first part iron, and part clay, hee shewed him four great Monarchies of the world, whereof one then was, that is, the *Babylonian*; 2. the *Persian* Kingdome, that should next be somewhat inferior to the *Babylonian*; 3. the *Grecian* ruling far and wide; 4. the same Kingdome divided, and so altho strong as iron, yet afterwards partly strong and partly weak, as consisting partly of iron, and partly of clay, and this was the kingdome of *Alexander* the Great divided betwixt the *Ptolemies* of *Egypt*, and the *Selucidans* of *Syria*, for *Ptolemy* the sonne of *Lagus* tooke to him the Kingdome of *Egypt*, *Selucus* the son of *Nicanor*, the Kingdome of *Syria* and *Babylon*. For the first of these Kingdomes, I shall need to say no more. For the second of the *Persian*, it was set forth by the breast and arms of silver, because consisting of *Medes* and *Persians*, as two armes, and as inferior to the first, as silver is to gold, notwithstanding the amplitude of the *Persian* Monarchy was not as great as that of the *Babylonians*, for it was greater by the accession of the *Medes* and *Persians* unto it. But the majesty of it was not so great, because it was never free from wars. For the third of *Alexander*, it is likened to brasse, which is baser then silver, because that although *Alexander* enlarged his Kingdome more than any Monarch before him, yet he was lesse durable, and so not comparable to gold or silver. For the fourth it is not agreed, that hereby the *Grecian* Kingdome divided betwixt *Ptolemy* and *Selucus* was set forth, but some hold, that the *Roman* Kingdome was by the iron legges represented, which stood; it were upon two legges, the East and the West, and before that upon two Consuls, and sometime upon two Tribunes of the people. And this Kingdome is set forth by iron breaking all things in pieces, because the strength of the *Romans* was incomparable, neither was any Nation ever able to stand against them, whilst they were rising to their height. But the feet consisted of clay as well as of iron, and so it was partly strong and partly weak by reason of the divers Kingdomes, which were in subjection to the *Romans*, and chieft Masters of that Empire, *Cesar*, *Pompey*, *Anthony*, and *Lepidus*, of whom one was stronger, and another was weaker. And these by mingling the seed of men sometimes thought to strengthen themselves, as *Pompey* by marrying *Iulia* the daughter of *Julius Cesar*, and *Anthony* *Octavia* the sister of *Octavius Cesar*, but no strengthening of the kingdome followed hereupon, but wars were fiercely made by these ambitious men, one fighting against another and destroying him. Thus *Jerome* and *Lyra*, and many others, but *Palaus* will have the divided *Grecian* Kingdome under *Selucus* and *Ptolemy* meant, and to prove this he bringeth many arguments, which he thinketh unanswerable, but chiefly from chap. 7.8. following in this Prophetic, wherewithal if that which is here laid, be compared, it cannot but be granted, that all things do so agree, as if spoken of one and the same thing; *Anno*. That of chap. 7. rather may be understood of the *Roman* Monarchy; and therefore it cannot be from thence concluded against it. For chap. 8. indeed, which plainly speaketh of the Monarchy of *Alexander* divided into four, there a new thing is revealed, which it is not necessary to grant, that it was done before, although in part somewhat like unto it be prophesied of ch.7. For his other arguments

they

Hieron.
Iyr. 2
Polonus.

they are all coincident in one, viz. the King was desirous to know things touching his owne Kingdome, how it should afterwards be disposed of, and not of any other Kingdome so farre remote as that of the *Romans*, which was 12000 miles off, and *Daniel* saith, that God had accordingly made that known unto him: therefore it must needs follow, that what is here revealed concerned only that Kingdome being represented as one body consisting of head, breast, belly and legs, and not any other, which stood in no relation herunto. This argument indeed hath some probability in it, but when I looke at the words following, in the days of these Kingdoms God will set up a Kingdom, &c. I cannot see, how it can possibly be ever maintained, that the *Grecian* Kingdome divided can be the fourth kingdom here meant. For it sufficeth not to say, it is meant, in the end of these Kingdoms, when as the words are plain, in the days of this King, whereas Christ, whose Kingdome is next spoken of, came not into the world, till after the *Egyptian* and *Abyssian* subdued to the *Roman*, and that the *Roman* Monarchy was come to the ful strength. Moreover for the fourth Kingdome here spoken of it stood not upon two legges, but upon four, as is expellyed said, chap. 8. and it was no more one Kingdome standing upon two legges, when it was by the *Selucidans* and *Ptolemies* brought to two, but two distinct Kingdomes. As from the argument brought from the Kings solicitude about his own Kingdome only, touching which satisfaction is here given, it is of no force, both because much of the prophetic tendeth to his resolution herein, and the fourth being understood of the *Roman* Kingdome, another thing altogether, divers therefrom is not hereby set forth, for his Kingdome came under this fourth Kingdome also as well as other parts. And when it is said, the Lord hath shewed thee things to come hereafter, it is taken to restrainedly, that none, but the Kingdomes succeeding his in the parts, where he reigned, were meant, it will follow, that by the everlasting kingdom here lably spoken of none other must be meant, but some fifth Kingdome there set up alo, to say nothing of the *Persian*, and *Grecian* Kingdome; and how either of them was divers from his, and not raised merely out of the *Babylonish*. To leave this therefore, as of which enough hath been already spoken; I will reflect again a little upon the Monarchy represented by the belly of brasse, as of which I have not yet said enough. It was by brasse set forth, because brasse is a sounding metall; so the fame of *Alexander* for his speedy subduing of Countries and Nations founded all over the world, in so much as that at the very hearing of him they were terrified: and their armes then were brazen, not only Trumpets, but Helmets, and Targets and Darts, as Homer the worth, for there was yet little or no iron in use, and it is said, that *Gods* a Virgin in *Lubava* first invented brasse vessels and armes, but this I can hardly subscribe to, because that near the time of the creation *Tubal Cain* instructed Artificers in brasse and iron, and how to make instruments thereof. But it is probable as was said before, that brazen armes were most used in ancient times, and not iron, till the time of the *Romans* because of *Goliath* it is said, that his armes were of brasse. And besides the reason yeelded before of the *Persian* Kingdome represented by silver, another may be given also, viz. that *Cyrus* abounded with silver, according to the prophetic of *Ezay*, saying, Hee gave thee the hid treasures of the earth, and *Pliny* saith of him, that having overcome *Asia*, hee carried from thence 50000 talents of silver, and how greatly *Akabuero* a *Persian* king abounded in silver, may be seen by the story of his sumptuous feast, *Ester*. 1. And *Athenaeus* saith of *Xerxes*, that he had lying at the foot of his bed 18 millions of silver, and at his head 30 millions of gold; and *Strabo* saith when *Alexander* overcame *Darius* he found in his treasury 150 millions. As for the *Babylonian* Kingdome represented by a golden head, it was not because *Nebuchadnezzar* had more gold then the *Persian*, but because he was notorious for carrying away the vessels of gold from the Temple at *Jerusalem*, and for images of gold, which the *Babylonians* set up, especially that great golden image, which he would have all men to worship; for which he is said to have had a cup of gold in his hand, wherewith he made all Nations drunken.

Gen.4.22.

Eza.4.5.
Plin.lib.33.3.

Ateneus,l.12.

Jer.51.7.

Dan. 5.
Ora. Meta-
no ph. i. Au-
res prima fata
est ex. qd
vidice millo,
Spes suo sine
lige fidem re-
stumque celebat
Again, subit
a genere protes,
Senis a sum pri-
mam eratia
longe scitis ob-
ru. sum. And
again, tertia
post ilam suc-
cessit aenea
proles, Saviour
ingens & ad
torrida promis-
tus. sum.
Lastly, de duo
et ultima fr. o,
Primitus. respicit
vena peperit in
avv. nomi
nisti.

drunken as spirituall Babylon, Revel. 14. And Belshazzar dranke at his feast in vessels of gold. Some yeeld another reason, because although the world was wicked in Nebuchadnezzars time, yet it was worse in the Persians, who were more infamous for delicious living, and the Greeks worse then they for cruelty, and so were the Romans for their great tyranny. Hence therefore came that saying: *omnis aetas avis seorsim*, every age worse then that, which went before it, and the four ages commonly lung of by the Pouts, the golden, the silver, the brazen, and the iron.

And in the days of these Kings shall the God of heaven set up a kingdom, that shall never be destroyed, and it shall not be left to another people, but it shall break in pieces, and destroy all these kingdoms, and it shall stand for ever, ver. 45. For so much as that lawns, that the stone was cut out of the Mountain without hands, &c. Here after the fourth before spoken of, a fifth kingdom is prophesied of which is the kingdom of Christ, as all both Jews and Christians agree, only the Jews from hence gather that Christ is not yet come, because that when hee cometh, all earthly Monarchies shall be overthowne, whereas the Roman still standeth, although much shaken by the Goths and Vandals long ago, and impairedbeth by the Turkes in the East and other kingdomes falling from it in the West, but at the time, when we say, he came, viz. Augustus Cesar being Emperor, the Roman Monarchy stood most strongly, and long after till the time of Constantine the Great, which was 300 years after, and from thence forth, till the Turkes winning of Constantinople. But this is easily answered, it is not meant, that Christ at his coming shalld put downe all imperiall power, and dominion, himselfe reigning over all Nations after the manner of other worldly Emperours, but spirituall all should be subdued unto him, hee being by them acknowledged their King and Messiah, and therefore doing homage to him by bowing the knee, which was done, when Constantine after a long time of persecution in his Predecessours dayes, submitted himselfe and his crown unto him, idolatry being abandoned, for thus truly the stone brake all in pieces, the golden kingdom, that was, and the silver and brazen, and the iron then in being reduced to the liknesse of dust and blowne away by the winde, so that no place thereof was more to be found, as was said before. Because there was no part of any of these Empires, that continued still idolatrous, but all were Christian, so that he, who shoulde have looked for an idolatrous Monarchy now, could no where have found it. Only Mahomet, since the conversion of all Nations to the Faith, by the helpe of Sergius an apostole Monk about an. 600, since Christs Nativity, began to poyson a great part of the World with his Mahumetan superstition, and growing great by many of his deceived followers he attained to a kingdom, and since enlarged it so greatly, that it is a Monarchy comparable to one of the old Monarchies before spoken of. And it is aptly said of these Monarchies when Christ came with his power by his Word and Spirit, that they were made like the chaffe blown away by the winde, because the chaffe of superstition, of which the Prophet Esay saith, *what is the chaffe to the wheat*, was now blown away, the kingdoms of the earth, as floores being purged, as John Baptist said, *hee will throughly purge his floore and the chaffe hee will burn with unquenchable fire*. For the time when this should be, it is said, in the days of these Kings, which was fulfilled accordingly, in that he came into the world, as was before said, when Augustus Cesar the mightyest of them and the most flourishing reigned. For his being compared to a stone, that is often done elsewhere by other Prophets also, David, Psal. 118. and Isaiah 28. 16. where see the reason for his being cut out of the mountaines without hands, this foretold his coming of the Virgin Mary, not being begotten by any man, but by the overshadowing of the Holy Ghost. And he is said to be a stone, but growth to a Mountaine filling the whole earth, to foretew his small beginnings, from which he increased so greatly. For Christ was so little at the first, that he was to most men contemptible, and hee became a King not by force of arms, for which it is also said, that he was hewed out without hands, whereas the

Kings

kinges before ipoken of had their Monarchies hewed out for them by strong hands, and dint of the sword therein, yet hee increased more then any one of them reigning all over the earth, not only over the bodyes but the soules of men; And herin his kingdome excelleth all others, that it is everlasting, as Eze. 9. 6.

Ptolomeus hereupon makes a question, whether this stone growing to such a greatness, ferreth forth Christ or his Clurch, for some he faith, restrain it to him, and some understand it of his Church, which is his kingdome, but he faith, that it is to be understood of both, as being inseparable, he the head, his knighthood people the body, hee the Corner stome of the foundation, they likewise some foundation stones, some other living stones built hereupon, and this is the best, he is the stone first cut out of the mountaines without hands, when he was born and lived privately 30 years, in all which time, although he were a king yet he had no kingdom, of which it is here spoken, in the days of those Kings God shall set up a kingdom. But beginning to declare himself, when his kingdom began by the accession of followers to him, and after his resurrection increased so much, as that it filled al places, when in all places there were believers, & they increased so greatly in number, as is shewed Ad. 2. Ad. 3. and 4. and in 60 years all over the earth, as is in Ecclesiastical history declared. Thus all kingdoms were broken in pieces at Christs first coming, but at his second coming they shall all quite vanish, and there be no more kings, nor kingdomes upon earth any more, the whole earth it selfe with the workes therof being burnt up, and the whole fabrick of this visible world dissolved for ever, the kingdome of Christ only standing, and being most glorious for ever and ever. From all which, note 1. that kingdomes of heathens are disposed of by the Divine providence, and it is not according to the will of man, that one giveth the Monarchy of the World at one tyme, and another at another. 2. Every age is worse then other, as long as men are swayed by the corruption of nature, and so is every age of each man, the youth worse than the childhood, the virginate worse than the youth, and old age worst of all, but contrariwise in those that are by grace sanctified. 3. Great is the glory of worldly men, but it endureth only for a short time, and then they are torn in pieces, and horribly destroyed, when as proceeding by degrees in wickednesse their sinnes become to the full, as the *Amorites*. 4. The kingdom of Christ little at the first, increaseth wonderfully, as the grain of Mustard seed, and shall finally bring under and annihilate all other kingdomes, that we may by faith expelling cleave fast to the truth, and so in Gods due time we shall see all such, as oppose it, whether Popish or Mahumetan confounded, as the gold, silver, brasse, iron and clay. But this kingdome in one the only glorious kingdom all over the world, to continue for ever, to the beautifying of all the true members thereof.

Then King Nebuchadnezzar fell upon his face and worshipped Daniel, &c. Of Daniel denying to have this honour done unto him nothing is said, but it is implied, ver. 47. that he refused this honour, and bad him worship God, from whom this rare knowledge came, setting him forth unto him, as the only true God knowing and foreknowing, and ruling over all things, because it is said, the King answered Daniel and said, *Of a truth it is, that your God is a God of gods, and Lord of lords*, being as much in effect, as if it had been said, Daniel refusing that honour, and instructing the King better touching God, whose wisdom it was and not his to reveal secrete, the king answered, as is here said. For Peter did so towards Cornelius worshipping him, and Paul and Barnabas towards the Barbarians worshipping them, therefore it is not to be doubted, but that Daniel being lead by the same holy spirit did likewise. And his former speeches, that hee had no more wisdom, then any other man to reveale such secrete, but that there was a God in heaven that had revealed it, imply no less. Lastly, if hee should not have refused it, he shoulde have sinned foully, as Herod, yea much more, and to have provoked God against him for accepting Divine honours offered unto him, and how farre he was from sinning in the least matters

Ptolomeus.
Ephes. 2.20.
1 Pet. 2.

Note.

Gen. 15.

V. 46.

V. 47.

Ad. 15.

Note.
Matt. 5.16.

V. 48.49.

Note.

Prov.

Lyra.

Note.

V. 9.
V. 27.
V. 29.

ters appears before, by his care of not being polluted by the Kings meat and drink. Wherefore let no man of what rare gifts soever, in the exercising thereof seek himself, but Gods glory, according to that, *Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.* And let no man by that which was done here to Daniel, or commanded to be done out of blindnesse justify the adoration of saints departed; but considering from time to time, what kinde of men they were, that offered this to any of Gods dearest servants, namely blinde and superlitionis, for this reasoun abhor from doing the like for fear of becomming like them, when they think to expell greatest devotions being condemned for blinde superstition. For Nebuchadnezzar promoting of Daniel, v. 48. and his fellows at his request, 49, it was example of gratitude set to all Kings and great persons towards such, as they finde to be in greatest grace with God, preferring them to places of most trull and concernment about them, and any wicked or vicious persons. And hereby we are taught to improve the favour, that we have at any time with secular Princes, to the helping up of holy men likewise for the weal publicke, because when the righteous are exalted the people rejoice, as for whom it is the better, but the worse if the wicked rule.

CHAP. III.

In this chap. Nebuchadnezzar setteth up an image of gold 60 cubits high, and six cubits broad, commanding all men to worship it, which image saith Lyra was his own, he being by pride so far lifted up; that he would be worshipped as a God, setting up this his image to this end and purpose, as *Caius Caligula Roman Emperor did afterwards.* Here is a strange alteration of a man, that upon good ground a little before acknowledged one only true God, now to fall to this foul sinne of exalting himself as a God, but such is the fickleneſſe and inconstancy of carnall men, one while being most godly, and ſooner after turning with the dogge to their own vomit, that their godlineſſe is nothing worth, but like the morning dew, and as *Herods reverencing of John,* and ſoon after beheading him: that we may reſolve upon conſtanty in that which is good, thus being fenced againſt all temptations to fall away herefrom to evill, and conſequently into condemnation. This Nebuchadnezzar did ouer his exceeding great pride for the amplitude of his Dominion, but it is probable that he had ſetters on, viz. his Princes and Lords, who enued the jews for the great favour and authority in which they were, but by this means they thought to work their deſtruſion, as the following part of this history giveth us juſt occaſion to conceive, and the great penalty threatened to thoſe, that would not fall downe and worship this image. For there were none of the Nations under the Kings Dominion to be ſuſpected for their ſtanding out againſt this Decree, but the Jews onely, and their accuſing of Shadrach, Mefach, and Abednego, and ſeeking to have them deſtroyed by the fiery furnaces was propounded evinceth the ſame, whereunto we may also add, that the King called his Princes and Nobles together to ſee the miraicle wrought for thoſe three, and his Decree making after this, that none ſhould ſpeak evill of their God. For what elſe did this imply, but that they had before ſpoken ſpitefully both againſt their God and them, to ſtay them from doing whichever he would haue them ſee this miraicle.

If it be demanded, how it came to pafs, that Daniel was not now brought in question as well as his three fellows? It is answere, either because he late in the Kings gate, and ſo as being above all his Princes and Nobles, and as the Kings right hand, the Proclamation touched not him any more then the King himſelfe, he moſt probably ſitting with the King, as a ſpectator of that which was done, or by reaſon of his imployments not to be ſpared to goe from the Kings gate and judging matters that came before him. And this I take to be the moſt probable, because if hee had beene there with the king, he would not

not certainly have held his peace, but have ſpoken againſt this groſſe idolatry, and for his fellows in danger for not conformating thitherunto. For the time when theſe things were done, ſome think it was long after his dream interpreted, but moſt probably it was the ſame year, the envy of other Princes of Babylon being ſo great at the preſeruent of Shadrach, Mefach, and Abednego, that they would not refle, but immediately ſeek to pull them downe by ſome device or other from the high places in which they were ſet, but with Daniel they medled not, as thinking him for the great grace, in which hee was with the King, to be above their reach. And if the dream were An. 37. of his reigne, as was before ſaid, it muſt needs be granted, that this idolatry was ſet up the ſame year, becauſe that An. 38. his punishment for this his intolerable pride followed in driving him from amongſt men to live in the fields with the beaſts in the open air, and under no rooſe where men inhabited, as he was well worthy to be dealt withall, who being a man of moſt eminent place, ruling over men and beaſts, could not be herewit content, but he would be a god, therefore he was thus made more base then any other man. And that this muſt needs be done an. 37. and fo that punishment inflicted, an. 38. of his reign appeareth, becauſe he was held in that brutiſh condition 7 years, and then restored again, and theſe being added to 38. amount to 45. ſoon after which he dyed. That this image was his own and not of any of the falſe gods, which he worshipped, is plain, becauſe he diſtinctly diſtinguiſhed his gods in the acuallation brought againſt Shadrach, Mefach, and Abednego. 3. Beacauſe it was long ago propheſied of that he ſhould take thus upon him as a God. And it may be, that he took an hint from his dream of an image, whereof he heard that he was the golden head, thus to repreſent himſelfe to the people to be adored. So the wicked turne the Word of God made known unto them into an occaſion of ſinne, especially Magiſtrates hearing themſelves called Gods they ſwell in pride, as if they were Gods indeed, and deuoted above the condition of mortall men, expecting to be honoured accordingly, which proeweth oft-times to be their overthrow, as is intimated, where they are called gods, it being added immediately, *ye shall dye like men,* for which the Lord gave a ſpeciall charge to him, that ſhould be ſet up for King, not to be lifted up in his heart above his brethren.

Shadrach, Mefach, and Abednego, the valiantest champions of God being caſt into the fiery furnace, that was fo extream hot, were by and by ſeen walking in the ſaid furnace, a fourth man being amongſt them like the ſonne of God. Whence Lyra noteſt this to have been the ſecond Viſion Propheticall touching Christ, of which he maketh five in all the Histories from ch. 2. to ch. 6. 1. The viſion of the ſtone cut out of the mountaine without hands, of which ch. 2. 2. Of one like the Son of God in the fiery furnace, in this place ſetting forth the ſufferings and burnings of his faithfull ſervants that ſhould be in the time of perſecution, their invincible courage in ſuffering, and his preſence with them, changing the nature of the fire, that it ſeemed no tormenting fire to them, but comforting and refreſhing. 3. ch. 4. One bidding cut down the tree repreſented to Nebuchadnezzar in another dream, who is caſted a watchman: for hereby Chrifl cutting downe of the devils kingdome was ſet forth. 4. ch. 5. The handwriting ſeen by Belshazzar upon the wall, and then he being by and by cut off, repreſenting the hand-writing againſt us, which Chrifl tooke and nailed to his Croſſe; thus ſpoiling Principalities and powers. 5. ch. 6. Daniels admirabile deliverance out of the Lions den, ſiguren our Chrifls riſing up out of the grave to life again. For this in preſent it was certainly a preludium of his future incarnation, and after that of his preſence always with him to the worlds end, especially in their ſufferings, as he ſhewed himſelf to Stephen, now ready to be ſtoned. Thus it is understood by Tertullian, who faith, Chrifl appeared to the king of Babylon in the fiery furnace the fourth with his Martyrs as the ſonne of God. And Epiphanius bringeth this place for proof of the Son of God by the old Teſtament. Auguſt, likewiſe rhetorically ſpeaking to Nebuchadnezzar who ſaid, that he ſaw one like the Son of God, whence came

P P P this

Eſa. 14. 14.

Note.
Pſal. 82.

Deut. 17.

V. 25.

Lyra.

Five viſions
prefiguratiue of
Christ.

Act. 7.
Tertul. I. 4. con-
tra Marcion.
Epiphanius
anchoret.
Auguſt. orat. 6.
contra. Judæos &
Ariana.

Polanus.

this to thee (O thou Alienigena) who told thee, that this was the Son of God, what Law, what Prophet? he is not yet born into the world, and the similitude of him, that was to be born, is known to thee. Whence came this? who told thee this, but the divine fire enlightening thee within, that whilst thou holdest these 3, as thine enemies in the fire, thou mightst give testimony to the Son of God? But Polanus following the vulg. tran. which hath it, v. 23. after these words, say, fell down bound in the fiery furnace, and they walked loose in the midst of the fire without any kin, for the Angel of the Lord descended together with them in the same moment, who took the flames of the fire forth out of the Furnace, and preserved the servants of God safe without any trouble, being cooled as it were with a dew coming upon them in a pleasing manner. But the vulgar Latine followed by Jerome hath besides these words, a large prayer made by Azarias in the name of them all in the furnace, and after this deliverance a thanksgiving made by them all together, neither of which are in the Caldee, and so Jerome contelleth, but he had them out of the Greek translation of Theodotus. Fr. m hence Polanus gathereth that the fourth man appearing was an Angell, and not a representation of Christ, who should afterwards be made man of a woman. And he argueth from the speaker, who was an heathen, and therefore knew not any distinction of persons in the God head, but spake here of an Angl., as the Son of God, for he saith, that even the heathen knew, that there were Angels, and the King faith not neither that he saw one, who was the Son of God, but like him, whereupon he concludeth; that it was 'not' hee that appeared, but an Angell in an assumed body, as also Nebuchadnezzar himself calleth him, v. 28. wherefore he concludeth against tho' e Fathers that from hence bring a testimony, that Christ is the true naturall Son of God. But 'or' to much as all agree, that the Son of God hath sometime appeared in a humane shape, as divers times did to Ezekiel, and to Abraham, Eze. 1. sitting upon the throne on the top of the living creatures and wheeles, and Eze. 40. in a linen garment with a measuring line in his hand, and Eze. 9. and to Abraham, Gen. 13. 4. & 15. and here a glorious man is seen working this great miracle upon the fire, that it could not burn, I see no reason, why we should not subscribe to the ancient tenet, that it was God the Son in a humane shape, who now appeared. For the reasons alledged to prove the contrary: first, he is by the same king called an Angell, in like manner in other places the Son of God is called the Angel of the Covenant, for the King being an heathen whose words are not therefore to be regarded, most probably, as Augustine hath it, the spirit of God prompted him to say thus, and therefore he and not king Nebuchadnezzar is to be looked at herein, for to Baalam an heathen wizzard (spake of Christ by the name of a Star), that should rise out of Jacob. Lastly, for his saying, One like the Son of God; this argueth not, that in this vision there was not a representation of the Son of God to come afterwards in the flesh, but rather that this great mystery was here shewed before for the greater comfort of the faithful, that they might courageously bear all their sufferings having the Prince and head both of Angels and men present with them herein to mitigate their paines, and carry them through them with joy, this being more, then to have the protection of a mere Angell, concerning whose power also, whether he can change the nature of fire, that it shall not burn, it may well be doubted, seeing this argueth omnipotency, which is in God alone, and not communicable to any creature. Wherefore no weak argument, and worthy to be derided may be raised herefrom that Jesus is the Son of God, but one strong and solid thus. He whom Nebuchadnezzar saw in the fiery furnace was the Son of God in a humane shape: but he was typically Jesus, Ego, &c. The major is proved, because he did that, which none but God could doe, viz. qualified the most ardent fire, which burnt up some coming but near it, and had no fiery heat at the same instant to singe so much as the hair of the head of other some. For the minor it is also proved, because God appearing in a glorious humane shape at any time was not God the Father or Holy Ghost, but God the Son, for no man hath seen God at any time, but the Son hath revealed him both

when in him appearing in an humane shape under the Law, and when under the Gospell shewing himself in the man Jesus born of the Virgin Mary, and hypocritically united unto him.

For the communication had betwixt the King and his Lords about this miracle, God ordered it so by his providence, that they might be made witnesses hereof for the greater confirmation of the truth hereof, and that they might hereby be converted to God, or left the more without excuse. As for Nebuchadnezzar himself, he was again so taken with it, that he blesseth God, and decreeth against all men that shall vilipend him, although hisicknesse and inconstancy in good was the same, that it was before chap. 2. and the beginning of this third manifeſteth. For had there been any true cordiall reſolution tending to such piety, as he made shew of herein, he should not for his pride have been so punished after this, as he was, chap. 4. Note hence the certainty of the miracles which God wrought of old, there being so many made witness thereof, that we may not be unbelieveing, but believeng, as if we had seen them our selves, and believeng our Lord Jesus the Son of God to be present, although invisibly, with all his faithfull servants in their sufferings, to mitigate them so, that they shall be able with comfort to bear them, whatsoever they be, as he was now in the furnace visibly, as the words, *Like the Son of God*, imply, because we commonly lay of an extraordinary for parts and glory, if he be the King, but never by us seen before, that he is like the King. Miracles work upon the most wicked for the present, making them to speak godly as the sincerest Christian can doe, but in such as are not rooted in grace, it is but as a flash, soon vanishing again, that no man may bear himselfe upon this, that he is for the present well affected, but get grace into his heart, and to this end crave it with all earnestness and perseverance.

V. 30.

Note.

Mol. 4.

Numb. 24.17

C H A P. IV.

V. 1, 2, 3.

V. 13, 14.

V. 16.

V. 25.

Doroth. in Sy-
nops. Epiphani.
in vita. Dan.

In this chapter is set forth another Vision or Dream of Nebuchadnezzar, and the interpretation thereof made by Daniel, whereupon he maketh another declaration full of piety towards God, as if he had now been converted indeed, ver. 1, 2, 3. Here all things are so plain in the dreame, the interpretation of Daniel being added, that I shall not need to expound any thing herein, only ver. 13, it is said, Behold! a Watcher and Holy one came down from heaven, he spake aloud and said, Hew down the tree and cut off his branches, &c. This watcher was an Angel of God, so called, because the Angels are always vigilant and ready to obey, and the Ministers of God, as it is said to Ezekiel chap. 3. And he saith, Cut down the tree, to shew that Nebuchadnezzar set forth hereby, should be put down from his kingly dignity, and live like a beast a long time, and this was the plucking off of his branches, which are ornaments to a tree, and therefore fitly representing a kings roiall accommodations making him to be glorious. Now when the Angell cometh to expound this ver. 16. hee saith, Let the heart of a man be taken from him, and a beasts heart be given unto him, in which words he maketh the vision so far forth plain, as that it might from hence be known, that a man was meant by this tree, and a man not to be metamorphozed into an oxe, as Josephus saith. Nebuchadnezzar was, but retaining still the shape of a man, and changed only in his understanding, by which means he was so transported from himself, that he was no more as a man for any reason, but as a brute beast in all his doings, so much as that his courtesies not able to induce a beast any longer, drove him out of the house into the fields amongst other beasts, with whom he fed, and amongst whom he lay in the open air seven years, and the food, upon which he fed, is said to be grasse which he ate like an oxe. Touching this strange change in this king, Dorobeus and Epiphanius say, that internally he was not changed in his reasonable soul, but was herewith indued still, and that his change was in his body, his former

part being like an oxes, his posteriour like a lion, having the head and horns of an oxe, but the main and tail of a lion; contrariwise the text saith, that his heart was changed, but for any change in his body, it speaketh nothing, whereby is not meant, that his reasonable soul was taken from him, or that is the form of a man, and therefore being taken away, a man easeth altogether from being a man, and the soul or a beast being put into him he is really a beast. In saying therefore, that the heart of a man was taken from him, and the heart of a beast put into him, nothing else is meant, but that this phantastic and appetite were changed to that upon a strong imagination that he was a beast, he had affections carrying him in all things to do accordingly. A like story to this hath Aben Ezra of a melancholick man in Sardinia, who for forsaking the company of men, went amongst Deers and lived, and eat grasse with them a long time. And for this exposition is Thomas Aquinus, who saith that there were no shape in his bodily shape, but only he seemed to himself to be a beast. And Franciscus Valdes, saith, that it was a melancholick disease, which God laid upon the King: and Ilior M. reuialis, that by means of this disease some have become madde, doing as if they were the very creatures, which they imagined themselves to be, some who thought the milvus dogges, barking, some cocks crowing, some wolves, going out amongst the graves to feed upon dead bodies. One, saith Leontius, imagining himself to be dead would eat no meat seven dayes together, till at he was almost dead, to whom being in this deiper condition, the Physician prescribed this remedie, that a few men clad all in white shoule come into the chamber where he lay, and eat meat in his sight, vich he seeing them asked what they were, they answered, dead men, but said he, doe dead men eat? they rayng yes, that they did when they could get it; he hearing this started up from his bed, and fell to eating with them, and so was recovered. Atreus Melina conjectureth, that as by witcherly some are transformed in shew, a milvus being cast before the spectaculus eyes, so that they seem to be what they are not, so it was done by the Almighty power of God to Nebuchadnezzar; but this is only a conjecture & improbable, because no such thing is here said, but only touching his heart, wherein all the change in appearance was, and it is not good to ascribe such deceitful doings to God, as jugglers use by the help of the devill to beguile mensye. Of this strange judgment laid upon Nebuchadnezzar, none of the ancient writers of the heathens speake, but Alpheus briefly saith, that Nebuchadnezzar being rapt with madnesse pretently verified out of the company of men, when he had first forstold the overthrow of the Caldee Monarchy, as he is cited by Eusebius.

For the leaving of the stump of his roots in the earth, vers. 15, hereby is meant, that he should not be driven from his kingdome, but that hee should return to it again, as the stubble of a tree, after it is cut down, having life still in it shooteth out again, even with a band of iron and brasse in the tender graffe of the field, that is, leave it as it were, thus bound by Gods irrevocable decree, till the time here spoken of be fulfilled, the allegory of a tree cut down being herein followed, which springeth not again, but by the dew falling upon it, and although ordinarily a tree cut down shooteth out again the next spring, yet bands be upon it, through which it cannot pierce, it shooteth not out, till they be taken off, so could not this King, but then he did.

This matter is by the decree of the watchmen, and the demand by the word of the holy ones, vulgar, the sentence is the decree of the watchmen, and this is the speech of the saints and the petition. The first agree with the original, it being meant, that it was the decree appointed by God to be published by his watchmen the Angels, whereupon they demand, why it is so, and have answier in the next words, that the living might know, that the most High ruleth in the Kingdomes of men, and giveth them to whom he pleaseth. Iunius to these words, the word by the demand of the holy ones, addeth usque dum adducatur ut agnoscant, till he be brought to that they acknowledge, that is, Nebuchadnezzar to that lowe estate, that all men living hearing of it, and after this, of his restitution again to his kingdom, acknowledge

ledge

Aben Ezra,

T. Aquinas,

P. Valdes, p. c. 80.
H. M. reuialis,
I. 6. c. 20. variatio
rum Letitorum.Leontius de
complex.Mich. Melina.
I. 2. de sile.Euseb. 1.9. de
prepar. Evangel.
V. 15.

V. 17.

Junius.

ledge the kingdome of the world to be at the Lords disposing; and that hee giveth this great Monarchy, to whom he will, and setteth the most abject of men therein, that is, this most proud man after his great abasement, to be King and Ruler thereof again, thus alio Lyra according to the letter. But he falleth further, that some will not have this to be literally understood, but mystically of the devill, who for his pride was the most abased of all others, yet shall hereafter be restored to his pristin glory of an angell of light again. And they argue against the literal understanding of this of Nebuchadnezzar. 1. Because he retaining his humane nature still, could not goe and live upon graffe as a beast so long a time. 2. Because being taken with such a disease, as was a kind of madnesse, they would doubtlesse rather have shut him up, then driven him out into the fields, as is used to be done to mad men. 3. Because the wild and savage beasts would, when he had come amongst them, have devoured him. 4. So large an Empire would not have been so long without a King, and if another King had been once set up, it is not probable, that he wold have given way to him to return to his Throne again. But to beleeve, that the devill shall be restored again to his fift glorious condition of an angell of light, is most contrary to the holy Scriptures, wherein it is said, that hell fire is prepared for the devill and his angels, and that it is everlasting, and the angels, who kept not their first standing, he hath reserved in everlasting chains of darknesse. For the objection made. 1. No reaon can be drawn from the common condition of a man, to this man, having this judgement laid upon him by the Almighty, who can sustaine the life of man without means as long as he pleaseth, as he did Moses 40 dayes, and Elijah, and the children of Israel 40 years in the barren wildernes, and experience hath taught in some, whose bodyes have been stamped, that they have used coals and other things, wherein there is no nourishment, for most delectable food, and there is an history of a woman, that ate & lived upon spiders, and some upon locusts; therefore if God would have Nebuchadnezzar fed with graffe, what is he that dares say it was not possible, and likewise upon his hands and feet to goe about as the beasts? 2. It is not to be doubted, but that when this judgement beset him, Daniel certified the Nobles hereof, persuading them rather to help put in execution what God had decreed, then to hinder it. 3. The same God that appointed his restitution after this fastened the stump of this tree in the mean season, so that it was not in the power of any creature to pull it up, for which it is said to be bound with bands of brass and iron, and it is observed in the ordinary course of nature, that a madde dogge will not bite a foole or a mad man, to say nothing of the acquaintance, which hee gat with the beasts by converting amongst them, so that they took him going upon all four, and feeding as they did, to be a beast as they were, although in shape differing from them, as a monster amongt them. 4. It is said, that Evilmerodach the sonne of Nebuchadnezzar reigned a while in his stead in this time of his exile, but playing the tyrant was by his subjects shut up in prison, where Jehoiakin the captive King of Judah was, with whom he by this means gat so good acquaintance, that immediately after Nebuchadnezzars death, he coming to the Throne lifted up his head, and dealt so favourably with him, as is said, 2 King. 25. & so the kingdom was at Nebuchadnezzar returning to his understanding again void and fit for him to resume; and if it were not so, Daniel with the assistance of the Lords governed it for the time in certain expectation of his returne at the time by God prefixed.

Break off thy sins by righteousness and thine iniquities by shewing mercy to the poor, if it may be a lengthening of thy tranquillity, vulg. it may be God will forgive thy delights; that is, if thou dost thus happily thy sins wherein thou hast taken such pleasure may be pardoned, and this judgement escaped: but herein the sense is more respected then the signification of the words, and if it be lengthening tranquillity, the sense will be good thus, being spared from this expulsion and disturbance thou maist haply live still quietly in thy kingdom. The vulg. for break off thy sins by righteousness, hath also, redeem thy sinnes by almes-deeds, and so hath

Math. 25.
Jude. 6.

V. 27.

Lyra.
Origen.

Psalms.

1 Pet. 1.18.

Note.

Luke 19.
Act. 10.
Heb. 13.15,16.

Hic et.

Note.

Exek.14.

hath the Scp vugant translation but erroneously, for neither doth קְרָב signify redēm, nor בְּרָא almes, but break off and righteouſeſſe, yet upon this erroneous translation, some infer the merit of almes-decēd, as if for them men were worthy of pardon, to Cornelius a L. apide faith, sins are by almes redēmed, because the fault being therefore forgiv:en, temporal punishments are ex condigno, remitted also. Again, they merit, if not the remission of everlasting yet of temporall, and lastly because they dispose a sinner to grace, and to the pardon of sin, as prayer deserving and obtaining of it. Wherefore he stilly main- taineth the vulgar translation, laying, that although קְרָב signifieth not to redēm, but to break off, yet to shew that this breaking off is by redēming, a Redēemer is in Caldee called קְרָב and for the word righteouſeſſe, to give almes is a great part of righteouſeſſe, and therefore it may well be renderd by almes. But against him and all that make such Papist call constructions I oppole Polanus, who excellently sheweth that קְרָב hath only two significations, 1. to break off; 2. to pluck a mans ſelte out of danger, but not to redēm, which indeed cannot be faid to be done in respect of sins, but of per- fons, ſeeing ſins are not capable of punishments, but perſons inuinc. Math- geman Elie writing upon this word, ſaith, it signifieth to break off, and for proof hereof alreadgeth Exod. 32.2. Break off your golden rings, but for redēming he can bring no place, where in Hebr. or Caldee it is to uirt. And againſt redēming, as by a Prince given, which might ſatisfie in respect of any punishments due for ſin, maketh the redēption by Christs bloud, and not by gold and ſilver, if we had millions thereof to give amongſt the poor. The meaning therefore is nothing else, but whereas thou haſt been an opprefſor, do haſter righcouſly & make reſtitution to thofe whom thou haſt wronged, and over and above this, be charitable and give abundantly of thy goods to the poor. From whence, although no redēption from ſin by almes-decēd can be proved, yet it may wel be proved that no man is a true Converte, or that find favour at Gods hands, who turneth not from unjust and decettfull dealing to righteous in all things, and from hard heartedneſſe to charitablenesse. For in both theſe Zaccheus was a moſt exact pattern, & Cornelius to add the more force to his prayers, was much in almesgiving, and the Apoſtle having ſoken of the ſacrifice of Praizing God, addeth to diſtributē and to give forgoſt not, for with ſuch ſacrifice God is well pleased, whereby is intimated that prayer and praie is then a well pleasing ſacrifice to God, when accompanied with almes-decēd. For the laſt words here, if it may be a lengthening of thy tranquillity, because Daniel ſpeakes doubtfully, the Papists following the Vulgar, gather from hence, that no man can be certain of his ſins being pafonerd, or confequently of his ſalvation. But as hath been before ſaid, the words are not rightly rendred, it may be God will forgive, but, if haply there may be a prolonging of thy peace or ſef, the temporall judgement threatened againſt thee being prevented. And according to this Jerome noteſt, that an whole year paſſed, before that it was executed, and Nebuchadnezzar ſinned again by his proud vaunting of himſelf of his great Babylon. Whence ſaith he it's probable, that he did for a time, as Daniel had counſelled him, and ſo was ſpared, and had his quiet reſting in his palace lengthened ouer two moneths after this. But in the vulgar tranſlation were true, yet it followeth not from this his conditionall ſpeaking, that he doing ſo as was preſcribed could have none assurance, because ſuch words are often uſed by way of perfwading to believe the thing ſpooken of, as 2 Tim. 2.26. Inſtructing with meekneſſe the contrary minded, if God at any time will give them repenſance, which is as muſch as he had ſaid, thou doing thus may upon good ground believe that a good event will follow. And for a y- man or Nation turning from ſinne, when judgements are threatened there is a certain ground of confidence, Jer. 18. 6. Ezek. 26. From Daniels example not onely expounding to Nebuchadnezzar his Dream, but also exhorting him to repenſance, note that every Minister of God ought to doe likewife, and not to ſooth up men in their ſins, ſo daubing with untempered mortar, or having expounded the word to leave it without application.

V. 34.

Note.

Lyra
Nebuchadnezzar
ſaved.

Note.

Heb.6.4.

At the end of thys dayes my understanding returned unto me, and I lifted up mine eyes to heaven, thus I have tranſlated it, not as the words ly, for his lifting up of his eyes is placed firſt, and then the returning of his understanding to him: but to it is þſferonþtron, the laſt put firſt, for his understanding must firſt needs return unto him, and then, and not before he lifted up his eyes and bleſſed God, ſin the heart of a beast cannot doe this, and hereby it is plain, that the judgement laid upon him was in his minde, and not in the tranſmutation of his body any otherwhiſe, then as this beaſtiall minde made him to go and do like a brute beaſt. From this relation of Nebuchadnezzar, we learn, that man, who is as a tree flouriſhing by propertie, is ſo facinated hereby, that forgeting God he equalized himſelf in his imagination unto him, then as pride goeth before a fall, God who is very vigilant to look to the fwelling heart of ſucha man cutteth him down by fickneſſe, or taking his worldy estate away from him, thus making him base and vile, and thus haply he liveth and goeth either like a ſtupid beaſt a long time, not confidering, wherfore Gods hand is ſo heavy upon him, or murmuring againſt God, but in fine, if hee belongeth to God, hee confidereth his former high thoughts and wickedneſſes, and repenteſt, and is either lifted up again, as Nebuchadnezzar, and Job in this world, or in the world to come, althoſt after this he be kept aways low here. And then what doth he? bleſſe and praife God to the utmoſt of his power, ſeeking alſo to make others by his ſpeaking of his prailes and wonderful geſts done for him, to acknowledge him to be the only true God, and therefore to fall to the magnifying of him alſo, and to living in alholy obedience to his will, to his glory.

And thus as Lyra ſaith, it is not to be doubted but Nebuchadnezzar after this proceeded to do to his dying day & ſo was ſaved. Whereas that which is ſpooken of him, Eja. 14.12. may ſeeme to make againſt it. He antwreth, no more ihere ſaid, but what came to paſſe here touching his cutting downe to the ground, and the debaſing of him in this world for his pride, he being ſo left, a wretched man, ſuffering ſtill in his body after death. This Iſaiah ſaw ſhould come unto him for his intollerable pride, but his finall conuerſion was hidden from him and not revealed, til now in Daniels time. But for ſomuch as after this testimony given of his ſerious penitency, nothing is more ſpoken of him, but this his history is concluded, it is to be held, that whatſoever his life had formerly been, was forgiuen, and in the end he was received to mercy, that no penitent ſinner, who now turneth to do the works of God, may deſpair of mercy, how foul ſover his life hath formerly been. But touching a- grace or mercy to ſinners delaying their repenſance neither doth this or, another history ſpeak one word of comfort, and therefore they build their hope upon shadowes, that being ſuch hope to come to the like comfortable end, especially ſuch as haue glorified God and been well affeſted, but are faln away: for although he did again and again, yet there is now a bar put against Apolates, ſo that there is no hope for them to doe the like, becauſe it is im- poſſible for the enlightened that fall away, to be renewed by repenſance; al- though an heathen being affeſted with miracles, and hereupon confeſſing the true God once, yea twice, falling after this away again, were renewed, for it is no more given to them to repente, although it were given to this man.

CHAP. V.

Hitherto the Divine ſpirit, that was in Daniel, being ſhewed by his interpretation of two dreams of King Nebuchadnezzar: now a third inſtance is given of the fame in his reading and expounding the ſtrange hand-writing upon the wall to Belbzazzar, in every of which there is ſomewhat typifying things done under the Goffell. 1. In the ſtone cut out of the mountaine without hands. 2. In the watcher decrecing the cutting down of the proud King, repreſented by an huge high and broad tree, for by this was ſet forth

Luk. 3.
Luk. 13.Rom. 14.10.
Revel. 20.12.

2 King. 25.

Joseph. 1.11.
antiqu. c. 11.

Jer. 27.

Lyra.

V. 10.

forth John the Baptists threatening, that every tree that brings not forth good fruit shall be hewn down and cast into the fire, and our Lords telling how the barren fig-tree should be cut down, which was also fulfilled in the destruction of Jerusalem by the Romans, and for the renewing of the stump still to shoot up again afterwards, it was also true in the Jew, or that be when converted, Rom. 11. 2 Cor. 3. 3. In this hand-writing setting forth Belshazzars destruction, and losse of his kingdom, because he weighed too light, for by books wherein mens doings are written, all shall at the last by Christ be judged, and then they that are light like chaffe, and not heavy and substantial like wheat, very husks without grain, shall be destroyed, and the kingdome of Heaven given to the solid faithful, who are within, as they flew to be outwardly. Touching this Belshazzar the King, some think him to have been the son of Nebuchadnezzar, because he is in this chapter so called, and next after Nebuchadnezzar written of, and whereas it may seem to make against it, that Evilmerodach succeeded Nebuchadnezzar, it is held by them that Evilmerodach and Belshazzar were all one, which is also intimated, Jer. 50. 2. where it is said, in speaking of the destruction of Babylon, *Bel is fain, Merodach is broken in pieces*, which may be taken for *Evilmerodach*; and whereas Jer. 27. it is said, all Nations shall serve Nebuchadnezzar, and his son, and his sons son, which was not fulfilled, if Belshazzar were his son, in whose time Babylon was destroyed: they answer, that there were two Nebuchadnezzars, touching the former of which Jeremy saith, that all Nations should serve him and his son, and sons son, and to them did it belshazzar were son of the second of these Nebuchadnezzars. Others say, that Belshazzar was not the son, but the grand-child of Nebuchadnezzar, and called his son only as the grandchild of any man is commonly, and the grandfather the father. According to this Evilmerodach was Nebuchadnezzars son, and Belshazzar his son. Lastly, others place next unto Nebuchadnezzar Evilmerodach, then Niglissar, after him Labosardach, then Belshazzar, so Josephus whom Jerom followeth, but unto them he reckoneth so many years, that it agree not with the years of the Jews captivity, to Evilmerodach 18 years, to Niglissar, at 40, to Labosardach 9 months, to Belshazzar 17, which together make 75, besides the years of Nebuchadnezzar after Jerusalem destroyed 36. It is therefore rather to be held, that Belshazzar was the son of Evilmerodach, and that he is omitted by Daniel, as in whose time nothing remarkable fell out, but what was before related, 2 King. 25. and Daniel propounded to himself only to set forth things of greatest note. And thus the prophesie of Jeremy was fulfilled of all Nations serving Nebuchadnezzar, and his son, and sons son, and we shall not be forced to flee to an uncertain conjecture of another Nebuchadnezzar coming between, of whom neither the Hebrews, nor Berous the Caldean Historiographer make any mention. And the time of the Jewes captivity agreeith to this being 70 years, if we reckon to Nebuchadnezzar 36 years, to Evilmerodach 18, to Belshazzar 17 as Josephus, being together 71, in which year being the 17 of Belshazzar the Medes and Persians tooke Babylon, and as Lyra saith out of the Hebrew traditions, Belshazzar seeing the 70 years spoken of by Jeremy come, and Babylon standing still, although besieged, and the Jews by the coming on of another Monarch not delivered, hereupon took occasion to slight that prophesy, and as if all danger were past, to make that great feast to his Princes, that he did, and so when he was most secure, he was cut off. But of the manner of Cyrus his proceeding and taking Babylon, and the description of that great city, see what I have written upon Ezra, pag. 5. 6.

When Belshazzar was in his cups with his Lords, his Wives, and his Concubines (who were a wonderfull great company, for there were 1000 Lords or Princes, it being by some conceived, that all his Princes were come unto him to Babylon to help to defend the City, an hand was seen writing upon the wall such a writing, as none of the wise men of his could read or interpret, which made his heart and limbs to tremble. Upon this the Queen hearing of it came in, about whom it may be questioned, what Queen she was, seeing his wives and concubines were already with him: but it is answered,

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most probably she was the wife of Nebuchadnezzar who lived still, or of Evilmerodach his father, who knew what Daniel had formerly done in the like difficult cases, wherefore she certifieth him of Daniel, and Daniel being sent for came, and read and interpreted the writing, which was *Mene, Mene, Tekel, Upharsin*, which because when he cometh to interpret, he saith, *Mene, God hath numbered thy kingdom and finished it; Tekel thou art weighed in the balance, and found wanting; Peres thy kingdom is divided and given to the Medes and Persians*: the vulgar hath only these three words, *Mene, Tekel, Perez*; but the first word is doubled, and for *Peres* is *Upharsin*, which cometh of *Paris*, and *Perez*, whence is *Paris* divisions, and *Mene* properly signifieth numbered, *Tekel* weighed. Thus by prodigious signs God hath from other times also foreshewed the destruction of other wicked kings. Zoraster saith, that a Judge in Antioch saw in heaven a number of stars so placed together, that of them these words were made, *bedie Iutianus in Persia occiditur, this day is Julian slain in Persia*, and it fell out accordingly. Upon a place in Adrianople was a verse soon written, that one of the *Paleologus* family should shortly dye, and *Machaer* Andronicus the Emperors son shortly after dyed.

V. 26.

Zoraster.

Grecorius 1. 7.

CHAP. VI.

Here, after Gods twice magnifying of Daniel for his incomparable skill and insight into greatest secrets in the time of Nebuchadnezzar, and once in the dayes of Belshazzar, a further magnifying of him, as his dearly beloved servant, followeth in the dayes of Darius the King of the Medes by a rare miraculus deliverance from the Lions, into whose den he was cast, but their mouths were shut up so, that they could not hurt him. All things are here easily to be understood, and therefore I shall speak but little hereupon. And first of his praying three times a day with his window open towards Jerusalem, as he had used to doe. If the reason be demanded, it is answered, God had promised to his people in captivity, that if they should pray toward Solomons Temple, he would hear and be mercitull, and therefore hee left his window open that way, and not to be seen of men, contrary to which it is prescribed, *Math. 6. Enter into thy closet, and pray in secret*. For his praying three times besides the morning and evening, intimated Exod. 29. 39. where it is prescribed at noon day, this was commonly before eating, as Peter went up at this time of the day to the top of the house to pray, and David speaks of praying morning and evening and at noon-tide. And it is not to be doubted, but that Daniel did now the rather frequent God with his prayers in private, that he might not be counted one that tempted God by doing his devotion, where he might be seen, and so incurre the penalty by the Kings Decree propounded, thus Lyra. But how was he in private, say others, when as the Princes by seeing his window open knew of it? and hereupon Polonus entrieth into a dispute, whether Daniel did well in that hee did not for a time powre out his devotions more secretly, where he might not have been seen. And he saith, some object against his thus doing, because he might secretly for that time in his minde have worshipped God without using any exterrnal gesture, and so doing have kept a good conscience. 2. It is not to, at the least by going in secret, where no mortall eyes might see him. 3. Because the Kings Decree is to be obeyed in things not contrary to our duty to God. But all this is easily answered, he could not at this time refraine from proceeding externally in his devotion as he used to doe, without being reputed a deserter of his piety towards his God, his forbearing to pray, as he had used to doe being taken for a relinquishing of him for fear of the Kings Decree, wherein he knew that he only amongst all the Princes was intended, and of what ill consequence this might have been to enemies, who for this would have counted him timorous, and without all courage, and to friends, to whom his example might have been a stumbling block to make them.

V. 10.

1 King. 8.

Act. 10. 9.

Lyra.

P. Lanna.

Aet. 4. them to intermit their devotions also. And therefore it was necessary for him to doe as he did; that his faith and courage, and constancy to his first principles might appear to all men, and that in the way of piety hee feared not man, as his three fellows had done before in Nebuchadnezzars dayes. As for obedience to mens ordinances, it is no further to be yeelded, but as it stands with piety towards God, and doing so as that a good conscience may be kept in all things. When the King heard that *Daniel* was taken in the trap, which they had set for him, he was sore displeased with himself, and laboured to deliver him to the going down of the Sun. The King, as it appeareth hereby, was merely circuivanted, who when he made his Decree saw not into the drift thereof, but now he saw too late and sorrowed fruitlessly. But although he could not see into their drift, yet if hee had not beene void of all piety, he would never have agreed to make such a Decree, howsoever he had bee impotuned therunto, because even heathens are devout in their kind, and know by the light of nature that the worship of the God whom they serve, is not to be intermitted so long at any time. His grief for *Daniel* therefore was not, because he was to godly, that for godliness sake he would thus hazard his life, but because he was so wise a man, and so he thought, that he should have more misse of him, then of all his Princes besides. But as great as his grief for *Daniel* was, and howsoever he laboured by speaking for him, seeking some evaision in interpreting his Decree made, as *Lyra* conjectureth, or pleading the great usefulness of him for his rare part to the whole State, he at length caused *Daniel* to be cast into the Lions den, as *Herod* afterwards did by *the Baptist*, who had hypocritically pretended sorrow, when for his oath he thought himselfe obliged to doe it, or was affected with sorrow in some other respect, haply of the hatred of the people, which he shoud thus incurre, because they counted *Iohn* a Prophet. Thus Kings sometimes for want of consideration in time intangle themselves in inevitable evils, for which they had need to be very circumspect, neither are we in this land insensible of evill, that hath thus come to our state, which God for his mercy remove.

V. 14. *Thy God, whom thou servest continually will deliver thee.* This the King speaks to comfort *Daniel*, and he might believe, that it should be so, because he had doubtlesse heard of the deliverance of his three fellows out of the fiery furnace. Then a stone being rouled to the doore of the lions den, it was seald with the Kings seal, saith *Jerome*, least the Princes, if they should find, that the Lions spared *Daniel*, shoud otherwise seek his destruction, pretending it to be done by the Lions, and it was alſo sealed with the Princes seals, least the king should take him but again, or seek some means of his preservation, but in all Gods providence wrought, that his Almighty power might more clearly appear in his deliverance, and that there was no fraud herein, for the comfort and confirmation of others being in greatest danger by the malice of their enimies. For dangers by Lions, *Aristotle*, *Pliny*, and *Pererius* say, that if a cloth be cast upon the eyes of a Lion to cover them, he will not hurt a man. 2. If he be full. 3. If a man hath been unto him beneficall. 4. If a man lyeth prostrate before him in the manner of a supplicant. But *Daniel* was not safe by any such means, but God sending his Angels to shut the Lions mouths, or as some think, taking hunger away from them in respect of *Daniel*, and causing in them a satiety, or causing such a phantacie in them, that they looked upon *Daniel*, not as a prey, but a friend unto.

V. 22. *Daniel being kept safe from the fury of the Lions till the morning, and then called to by *Darius*, answereſt, God ſent his angel and ſhat the mouths of the Lions, because innocency was found in me, as he was not hurtfull to any, especially not to his conſcience by doing any thing against it, to God provided that the Lions were not able to hurt him: iutable to which *Augustine* hath a notable ſaying, ſubject thy ſelfe to him, that is above thee, and all things under thee shall be ſubject unto thee, but because man through ſinne left him, under whom he ought to have been, he was ſubjected to them, above whom he ought*

to be. Ver. 20. *The King then commanded, and Daniels accusers, and their wives and children were cast into the Lions den, &c.* a just punishment and kindly for their sin, and *Josephus* faith further, to illustrate the history, that these Princes pleaded before the King, saying that the Lions were full, and therefore would not touch *Daniel*, which he hearing said, that the Lions should now be fed, and then they cast into ſee, whether they could likewife escape, but this being done they were ſuddenly deſtroyed. For their wives and children cast in alſo, It is moft probable, that they were accefſary to that wicked conspiracy againſt *Daniel*, putting their husbands and fathers on in the foreſaid deſigne, as being moved with pride and diſdaine at the high advancement of *Daniel* above them who was a captive. Then *Darius* wrote to all Nations of the earth, magnifying the God of *Daniel*, and acknowledging that his kingdom ſhould never have an end, ſpeaking herein the ſame words with *Daniel*. 2. Touching Christ and his Kingdome, which hee had doubtleſſe learned of *Daniel*. To conclude, the representation of Christ in this vision, as was ſaid before in part, is in *Daniel's* coming alive again out of the Lions den into which he was put, as into a ſepulcher, after which his accusers being put in were cruelly deſtroyed, and then the Lords kingdom extolled and all men prohibited to ſpeak ill of God the Father of our Lord Jesus Christ. So Christ being laid into the ſepulcher, and there a watch of Lion-like ſouldiers ſet to keep it, and it he ſhould rise again, to kill him, notwithstanding had his angels ready at hand to terrifie the ſouldiers away, and then he arose againe, and came forth, being ſafe from all harm, and had all power given him, in heaven and in earth for evermore: and thus it appears, in every thing done here, that *Daniel* prefigured Christ, as in his name the judge of God, for to it was before ſhewed, that *Daniel* ſignifieth, and Christ, we beleeve ſhall come to judge the quick and the dead; and 2, as *Daniel* came out of the Lions den, ſo he out of the ſepulcher. 3. As *Daniel* came from amongst the Lions ſafe and ſound, ſo hee from amongſt the foul driers. 4. As *Daniel* being come forth from amongst the Lions, his accusers were cast in and deſtroyed, ſo Christ being come out of the ſepulcher, death being not able to hurt him, the Jews his accusers were cast in, as it were, when by the Romans taken and ſlain. 5. As upon this great miracle God was acknowledged, and published to all parts of the earth, ſo upon the miraculous riſing again of Christ, false gods went downe upon the publishing hereof in all places, and the true God and his Son Jesus Christ were acknowledged all over the earth, neither was any contrary power able to ſtop the course of the Goſpell, but the ſound thereof ſetting this forth went into all the ends thereof.

C H A P. VII.

In this chapter and hence forward, as *Lyra* obſerveth, are five visions more. 1. Of four monſtrous beaſts, and of the coming of the Judge, and of the whole proceeding of the laſt tribulation. 2. Setting forth the fight of the Persians and Grecians by a Ram and a Goat, and herein the principall conflict of the ſame tribulation, chap. 8. 3. Of an Angell foretelling the 70 weeks to the death of the Mefiah, in whom ſhould be an end of the tribulation, chap. 9. 4. Of a man declaring the end of tribulation, and the dayes of the laſting thereof, chap. 10. 5. Of the fight of Christ, and his finall victory and triumph under the type of the king of the South and of the North, chap. 11. thus *Lyra*. But *Ptolamius* ſaith, that in theſe viſions the ſufferings of the people of God, under the four Monarchies of the world are ſet forth, and ſpecially in the time of *Antiochus Epiphanes*, when the worſhip and ſervice of God was quite overthrown, the end whereof yet for the comfort of the faithfull is ſet forth by certain dayes, by a mighty deliverance, and after that by the coming of the Mefiah, who yet by the greatest part of the Jews ſhould be rejected and ſlain, and for this their city ſhould be destroyed, their Temple overthrown, and the Levi-

V. 2.
Lyra.

Levitical Service there abolished, and never be restored again, yet in that time of common destruction the Elect should be by the power of the Messiah preserved, and finally that at Christ's second coming all the dead shall rise some to everlasting life, some to everlasting condemnation. But to leave these generals and to come to the visions in order.

First Daniel saith, that he saw in his vision by night, and four winds strove upon the sea, and four great beasts came up from the sea, by these four winds, saith Lyra, understand four Angels set over the four Monarchies of the World, who are said to strive, when each one standeth for the Monarchy, over which he is set, yet ready, when God makes his will known to either of them to acquiece and rest therein. As for their striving, 1. it is not to bee understood, that they did thus all together at one time, but successively, the Angel of the Babylonian Monarchy against him of the Persian, striving to uphold it against Darius and Cyrus, but giving way to the destruction thereof, when God had made known his will in this regard, and likewise he over the Persian against the Grecian, and he that was over the Grecian against the Roman. For these beasts the first was like a Lion having Eagles wings, and his wings were pluckt, and he was lifted up from the earth, and made to stand upon his feet like a man, and a mans heart was given unto him. This was the king of Babylon, because as a Lion amongst all the beasts of the Forrest is King, so was he of all other men far and wide; and therefore under this name of Lion he is also set forth, Esa. 5. 29. Jer. 4. 13, and under the name of an Eagle, Jer. 48. Ezek. 17. And he had two wings of an Eagle, the one of riches, for which he was also set forth before by a golden head, and the other of military proesse, for herein both for might and skill he excelled all other, in somuch, as that some say, he was stronger than Hercules. And wings of an Eagle are ascribed unto him for his pride, in regard of these two, by which he was lifted up above all other men, as the Eagle above all fowls of the air by the strength of his wings, as was touched before, chap. 3. But his wings were pluckt when after his strouting of himselfe in his pride, he was in minde made like a Beast, for then he was for a long time not only as an Eagle with his feathers pluckt, not able to soar above others any more, and by this means kept lower and beneath them all, even the meanest man, but also whereas the Eagle his feathers being pluckt, hath still the minde of an Eagle, he contrariwise was herein inferior to other men also, he had not the understanding of the simplest man in him. And he was lifted up and made to stand upon his feet as a man, which is not to be understood, as being done by means of his wings, for they are said before this, to have been pluckt, but by the mercy of God shewed again towards him in restoring him to debauch. For then he was lifted up and stood erect as a man, and went not upon all four, making feet of his hands, as he did before, but his face that so long had been towards the ground as the face of a beast, was now lifted up again to look towards heaven, & as God there, by whole favour the case was thus altered with him, as man herein is differenced from a beast, according to the saying, when other animals look downward to the earth, he hath given a sublime face to man and bidden him look upward. And a mans heart was given unto him: which is just according to the saying before upon the vision of the great and admirable tree in vision represented to Nebuchadnezzar, chap. 4. 32. where after his driving from amongst men, and the heart of a man taken from him, he saith, his understanding returned to him, and he looked up towards heaven. Lyra hath also another interpretation of his being pluckt his feathers, when all his power and riches were taken away by the Persians, at what time he stood, as a man, that is, as a poore ordinary man of the meanest sort, and had the heart of a man given him, that is, whereas before he thought himself as good as God, now he knew by experience, that he was no God but a miserable man. But it is improper to say of one slain, that he was lifted up and stood upon his feet as a man, or that he had the heart of a man given him, when his hearts blood was shed & he perished, yea this were absurd, and therefore I rest in the former. But Polanus who is for this, fecketh to make it probable, by saying, that he was

V. 3,4.
Lyra.

*Principia cum
specient anima-
lia cetera ter-
ram, Os homini
sublime dedit,
celumque iuri
Jaffi.*

was made to stand upon his feet, as a man when his pride was abated by the Persian, he being before as a Lion, and that he had the heart of a man given him because he was then as another ordinary man, & the people of that kingdom made tributary. For these beasts coming out of the Sea, here by the Seas set forth the world for the fluctuating condition hereof, now flowing, now ebbing, now boisterous through windes, now calm; their rising then out of the Sea is up in the world successively, one after another, as God in his providence, who fore shewed this, appointed. For the 4 winds driving upon the great Sea Psalmus noteth, that for so much as the angels are set forth hereby, who under God govern in all the four parts of the world. 1. That Angels are as windes for their celerity, in executing the will of God, Psal. 18. 11. 114. 2. That whatsoever is done in any part of the world is not done by chance or fortune, but by Gods providence using the Ministry of Angels therein. 3. That the Church of God is not to expect peace and quiet in this world, but great troubles as in tempestuous weather by the many alterations and changes herein. 4. That the Church of God being delivered from one trouble, or storm, is not to expect thenceforth to be free from more, but to be troubled and tossed with many adversities, till she cometh at the haven of everlasting peace, for after the striving of the windes, four beasts arise time after time, to renew troubles after troubles to the worlds end. Now for the four kingdoms here represented by beasts, this is done to shew the savageness and cruelty of these Heathen Kings, especially toward the Church, for the acquainting of whom especially their arising was under these forms set forth, that when they should suffer by meanes of them they might bearmed with patience, as knowing that no cruelty could be exercised against them, but by his providence.

And behold another beast like unto a bear, and it raised it self on one side, and it had three ribs in the mouth, and they said unto it. Arise, devour much flesh. Here the Kingdom of Persia is represented by a Bear, because a Bear is baser than a Lion, by subtlety getteth his prey and is more cruel. 1. He is baser, as not having so specious a form as a Lion, so the Persian was poore and inhabited a barren countrey, and therefore lived more basely, and upon courses then the Babylonian, whose countrey was more fruitfull, for so Xenophon saith, the Persian through their want fed basely, and lived laboriously for the afferty of their country. 2. As the Bear, so the Persian by subtlety wrought the overthrow of Babylon, for Zopyrus knowing by an old Prophecie, that Babylon should then fall, was content to cut and mangle his body and face, that so he might taun himself to be full of wrath against the Persians for thus minuting him, then he fled to the Calleses complaining of their cruelty, and by his subtlety prevailed so far, that he was made a chief Captain in the City to defend it against the Persians, by which means the Persians got such advantage by his letting them in, that they suddenly subdued all. And the prophecie that he went upon, was, that when a mule should foale, Babylon should be taken, for he had a mule, that foaled when he lay at the siege, and upon this he took courage to him to doe so as hath been said. For the cruelty and greedynesse of the Bear to devoure much, which is also intimated in the last words here, devour much flesh, herein the Persian was also like unto the Bear, for of their cruelty, and the Medes in devouring men by destroying them, it is spoken, Esa. 13. 17, 18. They despise silver and gold, with their bowes they shall pierce children, and not pay the fruit of the womb, their eye shall not spare little children. The Vulgar Latine, for these words raised up it selfe, hath these, it feed in part, which Lyra expoundeth of the Medes and Persians standing for the Jews to deliver them out of captivity. Polanus renders it, he erected a domination, and this most agreeable to the Heb. **רַבְתִּי** the first of which words signifies Dominion, the next, if it be taken for a contract of **רַבִּי** only, as if he had said erected, or raised up a Dominion of many countreyes into one. For so Cyrus did, of the Medes, Assyrians, Caldeans, and other Nations of the lesser Asia, for so Xenophon saith, Cyrus taking with him a small company of

Polanus.

Note.

Note.

V. 5.

*Xenophon lib. 1.7.
de pedito cyri.*

Jaffi.

Lyra.

Polanus.

men

men united the Medes voluntarily unto him, and subdued the Syrians, Assyrians, Arabians, Cappadocians, the Phrygians, Lydians, Carians, Phanicians and Babylonians. He also enjoyed the Bactrians and the Indians of the Silician, the Sacians and Paphlagonians, and the Mariandines, and very many Nations more, the names whereof are not easily to be counted; in a word, he struck such a terror into all Nations by his name, that to gratify him, they desired to be ruled according to his pleasure; thus Xenophon Kimtri following another copy in which **V** hath a prick in the left horn, first rendred it side, and to N. Tr. On one side, but enough hath been said upon this to shew the right rendering and sense: that of the vulgar Latine having no veritimitude, because the scope of the Vision is, not to shew to whom the Persian flood in any part, but the greatness of his Dominion, and how many Kingdomes he united into one. But *Lyra* who followeth the vulgar, contrary to that which hath been said, will have the Persian represented by a Bear; because hee was not so fierce, but milder towards the Jews then Nebuchadnezzar; forasmuch as by him they were delivered. But because there is nothing more wood then a Bear, which spareth none, as a Lion sometime doth, it is to be held, whatsover favour *Cyrus* thus represented shewed to the Iews, it was not the scope of this Vision in any part to set it forth, but only his rising greatness, and manifold devouring, as it were of men and countries by bringing them under. For the next words; whereas *Lyra* according to the vulgar Latin hath it; three orders were in his mouth; in the next words *Theodot.* three sides, *Theod.* three wings, *Vatibus tres bolti,* of so uncertain signification is the word *v̄y*, comming of *v̄y* to lick, follow we the N. Tr. and then by three ribs in his mouth, either three kingdomes are set forth, the Persian, Median, and Babylonian; now all in the power of *Cyrus*, or three parts of the world, East, West, and South, as some say, or rather East, South and North; as others, the East subdued by *Cyrus*, the South by *Cambyses*, wherein stood Egypt and Libya, the North by *Darius Hystaspis*, where the Scythians were. This Bear is indeed eat much flesh, to shew that the destructions made by him in the world were by Gods appointment, and not at his own will, and for this end it is also said of the next, that Dominion was given to it.

V. 6.

Aristotle.
Pliny, &c.Plutarch, in
Moral.

V. 7.

Another like a Leopard, which had upon his back four wings of a Fox, and four heads and dominion was given unto it. Hereby the third Monarchy of Alexander and the Grecians was represented. Touching the Leopard some thinke that it is all one with the Panther, as Aristotle, Pliny, Diocor. Gaza, but Solinus, that the Panther and Leopard are two kinds. It is rather to be held, that it is onckind only differing in the sex, *Pardus* the Leopard being the he, and the *Panther* the shee. This beast was most aptly shewed to set forth *Alexander*, because it is of divers colours intermingled all over the body, so *Alexander* had in him a mixture of vertues and vices. 2. It is most swift of foot and greedy of bloud, so was *Alexander*, in so short a time subduing all the world, (i.e.) in 12 years. 3. It is delighted in wine very much; in somuch as that by wine, it is a bait to take it, he cometh and maketh himself drunken therewith, and so taken and to drinking of wine was never any man more addicted then *Alexander*, and he finally perished thereby. 4. It is proud and despiseth other beasts, as not comparable to it self, whereupon Plutarch telleteth of a contention betwixe the Panther and the Fox, to which the Panther spake disdainfully for the base colour, of which the Fox was: but the Fox replied, that beauty which thou hast in thy body I have in my minde, and that it is better to have wit and subtlety then a fair skin; so *Alexander* was very proud vaunting himselfe as the son not of a man, but of God, of Jupiter. And this Leopard hath four four wings and four heads; by the wings his celerity in running or flying over the world to subdue, being further noted, and by the four wings and heads the division of his Empire amongst four when he was dead, *Seleucus*, *Ptolemy*, *Philip* and *Antigonus*: the first being King of Syria, the second of Egypt, the third of Macedonia, the fourth of Asia minor.

A fourth beast terrible and strong and it had great iron teeth, &c. it was diverse from

of the beasts that were before it, and it had ten horns, I considered the horns and there came up among them another little horn, and three of the first horns were pluckt up by the rest before it. By this beast differing from all the rest, the Ancients generally understand the Roman Empire, which was so diversly ruled, sometime by Tribunes of the people, sometime by Consuls, by Dictatours, by the Triumvirs, and by Emperours, and therefore it was unlike to any of the kingdomes before going, and is set forth as more terrible for the great iron teeth and horns, and the feet stamping all under foot, by subjecting them to tribute in all countries and Nations. For which cause this Monarchy could not by any beast be represented, but only be described, as a monster amongst beasts. So that the Rabbins, who hold it to have been a wilde boar, of which the Planius spake, saying, *the wild boar out of the wood hath devoured it*, were more bold to vent their own phantasies then any thing near the truth. But these that are for the Monarchy of Romans amongst the Ancients meant by this beast are all for the little horns setting forth Antichrist, and that not already come, but to come hereafter towards the end of the world, when the Roman Monarchy shall be in the hands of ten Kings. For then, say they, shall one base man of obscure beginning arise, as a little horn, but grow to that strength, that three Kings shall be soon overcome by him, the King of Egypt, of Libya and Ethiopia, which the other seven seeing shall soon submit themselves unto him, and he shall persecute unto the death all such as refuse to obey him. Thus Jerome who is commonly followed by others, but he also saith, that *Porphyrius* a great enemy to the Christian religion, and to this Book in particular, altho been before said, holdeth that the Seleucidian kingdom is by this fourth beast set forth, which in cruelty towards the Jewes exceeded all the kingdomes before mentioned, and that his ten horns were ten kings reigning therein, and the little horn *Antiochus Epiphanes*, who raged most, for a time, and times, and half a time, that is three yeares and an half, as after followeth. But this opinion, besides the infamy of the Authour that broached it, is manifestly against all circumstantes of the Vision. 3. Of the distinction made between this and the three former beasts, which as all agree, set forth the three Monarchies before spoken of, in setting forth the last, of which *four wings and four faces* are spoken of, to foreshew the division of that Monarchy after *Alexanders* death into four, of which the Seleucidian kingdom was one, and therefore in reason cannot be represented again in this beast, it being already done withall, so much as the Lord was pleased to make known in this place. Therefore the kingdom represented here must be another arising up after the third. Again, the judgement next following after this, whereby the Dominion of this horn is not only taken away, but also given to the Saints forever, vers. 26. 27. sheweth, that the kingdom here spoken of being destroyed, the Saints should reign in all parts under the whole heaven for ever, which cannot be applyed to the time of *Judas Macheb.* and the Jewes who flourished indeed for a time, but neither had Dominion all over the world, but a little part thereof, when their Dominion was greatest, neither was it so long lasting. And therefore this must needs be understood of the Dominion of Christ by his Word and Spirit, subduing all Countries and Nations in the time of the Gospell, which was long after *Antiochus Epiphanes*, and by consequence this fourth kingdom must be the Roman, in the time whereof the Son of man spoken of, v. 31, 14. cometh to his Dominion, as was partly touched upon before chap. 2. as being represented by the stone cut out of the mountain without hands, and becoming a kingdom filling the whole earth, where also I have proved by the circumstance of time, in the dayes of these Kings, &c. that the fourth kingdom cannot be any other but the Roman. Yet both Junius and Polanus, and some others of ours follow *Porphyrius* herein. I yet for my part shall take leave to preferre Jerome before *Porphyrius*, holding that not the Seleucidian but the Roman Monarchy is by this fourth beast prefigured. For so likewise both Revel. 13. and chap. 17. it is shewed as a beast having ten horns, and as here, vers. 24. so there the horns are said

Q. q. 2

V. 8.

said to be kings for their great strength to goar and to bear down others, and as here, ver. 25. his time is said to be a time and times and halfe a time, so there, or 42 months, or 1260 dayes, which are all one. And as here a little horn springeth up after the tenth; so there, after the beast with ten horns, another beast comes up, Revel. 13. 11. But although I herein agree with antiquity, both that the Roman Empire is set forth by this beast with ten horns of which I have also laid enough upon Revel. 17. shewing what ten kings these horns were, and that the little horn was Antichrist, who was to arise during the time of this Empire, yet whereas they say, that Antichrist is yet to come towards the end of the world, and that he shall when he cometh, reign but three years and a half: in this I cannot subscribe, but contrarie-wis hold, that Antichrist is come, and is not one man but a succession of men in the Roman State, ruling not by force at the first, but by Hattery and falte persuasions, for which it is said, that he had eyes like the eyes of a man, and a mouth speaking great things: for hee feeth according to the carnall reason of a man, whereby hee conceiveth himself (because he is Saint Peters successor, who had the government of Christs Church committed unto him) to be as high Priest, and Lord over all Churches and Churchmen speaking to this purpose most magnifically of himselfe, as Christs vicar being over all powers not onely spirituall, but temporall, it being in him to dispose of thekingdomes of the world as hee pleafeth, putting downe one and setting up another. And therefore this horn little at the first must needs be the Pope of Rome, to whom these things doe most aptly agree. Whereof to speake more at large here I forbear, because I have proved this already upon Revel. 13, and 17. And ver. 25. here followeth makes it yet plainer, saying, *He shall change times and Laws, and they shall be given into his hand for a time, and times, and halfe a time:* because hee hath changed times by setting up dayes of celiation from work to the honour of his imagined Saints, and dispensed with Gods Laws, and makes Decretals as Laws. And hee is said to wear out the Saints, for so the Pope hath done both by persecution stirred up against such as oppose his proceedings, and by corrupting the world with false doctrine, so that the Churches every where under him are worn out from being a Communion of Saints to become Conventicles of blind superstitious persons. Lastly, he is said to be divers from the ten Kings mentioned before, therefore no secular king, but another kind of man; as the Pope is yet of no less but greater Dominion, and he subdueth three Kings, ver. 24. which I know not how better to understand then of three put downe at severall times by the Popes, viz. Chilperic, the French king, and Pipin and his son Ghaki set up. Frederick the Emperour, his son Kodulphus being set up, and king John of England, whom of a free king he made to him a tributary. For his speaking of great words against the most high, the speeches of the Pope before commemorated were such in intituling himselfe vice-deus, and doing, as if he had said *By my Kings reign,* for this is against the most high as being derogatory to Gods sole supremacy over all. And for three kingdome coming under him, it may be considered, whether they be not three of the mightiest in Europe, Spain, Germany and France; or whether this prefigured not his Triple Crown. For the time, and times, and halfe a time; that is, as Jerome refelveth it, a year, two years and halfe a year; for the second word is a duall number, in dayes 1260. which counting a day for a year, as hath beene done upon Revel. make so many yeares, this sheweth, that it cannot be understood of any one, but a succession of men, as was before said.

I beheld till the Thrones were cast downe and the ancient of dayes did sit. Whose garment was white as snow and his haire as wolle, and his throne was like a fiery flame, and his wheeles as burning fire. The thrones here spoken of were the Thrones of the ten kings before going, whose authority and power hereby was shewed to be ended, all kingdome now comming to be the Lords, who alone sitteth and reigne after this for ever: and that Christ is hereby meant,

is shewed, ver. 13. saying, *One like the Son of man came with the clouds, and came to the ancient of dayes, and him was given Dominion and glory, and a kingdom, never to have end.* The vulgar, till the thrones were set, for their words, till the thrones were cast downe wherupon Lyra, there shall not onely be one, but more thrones at the day of judgement, because it is said, *see shall sit upon twelve thrones and judge the twelve tribes of Israel;* but neither is the day of judgement here set forth, nor will the word *cast* signifying *projicer, to cast downe,* bear that translation. Herby then is meant the overthrowing of earthly kingdoms, as was said before. For the pure white garments and hair here spoken of, they served, as Palanus hath it, to set forth his purity and holynesse, and unspotted justice: whereunto adde also his glory, because when Christ shewed himselfe in his glory, his garments are said to be white as snow, and in promising heavenly glory to some in Sardis the spirit faith, they shall walke with me in white.

Here by the ancient of dayes Lyra understandeth Christ in his Divinity, and by the sonne of man brought unto him, ver. 13. Christ in his humanity, but Palanus by the first God the Father, and God the Son incarnate by the second. I rather prefer Lyra, because God the Father hath never taken unto him any similitude, but the Son as a preludium of his incarnation, and Ezek. 1. where one sitting upon a Throne above the Cherubims appeared like the Son of man, it was undoubtedly God the Son; and here is a representation of a Judge, which Office is, by the Father deputed to the Son. There is somewhat said like unto this, Revel. 20. 12. where the proceedings at the day of judgement are set forth, and as there, so here the opening of the Books are spoken of, but hereby is nothing else meant, but that it should be justly proceeded against the kings before spoken of, as when a Judge now goeth according to plain evidence in condemning malefactours. *His Throne like a fiery flame, and his wheeles.* All things about this Judge appeared fiery, because fire is most terrible, and the force thereof irresistible, and the torments of those that suffer by fire extrem; for which also it is said, *Our God is a consuming fire,* and ver. 10. a fiery stream issued from before him: which should make all the wicked to tremble and turn from their wickednesse, and to seek for mercy and reconciliation with God, that from fiery hee may turn to them a refrigeration and cooling, as to *Ananias, Azarias and Michael* in the fiery furnace. By wheeles also is this Judge set forth in his judgements, as Ezek. 1. for his celerity in executing them, so that when he cometh in judgement against any people, he in a short time overcometh all places therewith. Hee is indeed long before hee cometh to judge the wicked, because he would have them turn to him by repentance, but when he setteth forth, hee cometh for the greater destruction of the obstinate most swiftly, that none may set up on repenting afterwards for this still hardening their hearts, but take time to turne now for fear of sudden destruction to come without any time of repentance granted. But it may here be demanded, if the last judgement bee not set forth in this place, why doth the Judge appear sitting more now then any other time? Sol. Because the casting downe of the Thrones here spoken of being so great and extensiv, even over all the world which had beeene suffered to stand so long to the extreme afflicting and doing all manner of violence and wrong to Gods people, was as it were a solemn keeping of Assizes all over the world, the Judges now comming on to his Throne, where hee might not seem before to have beeene, because not so remarkably. For whilst the wicked and bloud thirsty goe on age after age, and if one beast bee put downe, another ariseth no lesse obnoxious to the Church and people of God, how doth the Lord shew himselfe to sit upon the Throne that judgeth righteously? But when he cometh with his judgments upon Thrones, and those the greatest in the world, over turning them, and not ceasing to proceed thus till he hath put down all Dominion and power adverse to him; yea spirituall powers ruling by idolatry and superstition, as hee did in the time of the Gospel, then he sheweth himselfe indeed to sit, as is here said. If it bee thought

V. 13.
V. 14.

Lyra.

Palanus.
Matt. 27.
Rev. 3.

Lyra.

Heb. 12.29.

Note.

Note;

No new image
of God to be
made.

Ez. 40.25.

Heb. 1.

Note.
Ps. 34.
Ps. 91.

V. 11.
V. 12.

Lyra.

that this representation of God in a likeness is a ground for us to make an image of him in like manner, it is a diabolical deceit to intangle men unawares in the foul sinne of idolatry. For thus the devill hath bewitched heathen people, drawing them to make images of false gods, that in them the devill might be worshipped; as the Apostle teacheth, saying, *an idol is nothing, but what the heathen offer, they offer to devils.* And therefore such of the people of God, as represent God by an image, have not learned so to do from this or any other place of Scripture, but from the deceiver the devill. For against making of the image of God expresse charge is given, Deut. 4.15. from the circumstance of time, when the Law was given for the regulating of all our actions: for then faith he, ye saw no likenesses, therefore take heed, that ye corrupt not your selves by making any image. And the scope of this place is not to teach any thing contrary, but that the just proceeding of the Almighty, and his terriblenesse against the wicked being shewed, although he may long suffer them; all men might learn to fear before him, & therefore not presume to represent him by an Image, which is so greatly derogatory to his infinite glory, wherewith he filleth the world, and therefore is not to be thought representable by any similitude as *Ezay reasoneth.* For the infinite multitude of Angels here said to stand before him, and to minister unto him; her by both his glory and power is more set forth, as of the greatest Potentate in the world, whose glory is a guard of thousands about him, dayly attending upon him, & ready to be sent out at his will. But whereas such an one hath me, the Lord hath Angels, and a far greater company, then all the Potentates of the earth; and their Office is doubtless, to minister unto him by praising him continually, as *Ezay* 6. 2. Of others standing to receive instructions to goe forth to execute his will in infiltrating to such as shall inherit eternall life, and striking the wicked in fighting Gods battels with his servants, as in *Joshua* his time, and in killing his enemies; as the host of *Sennacherib*, and the first born of *Egypt*. Oh the safety then of the righteous, how shoulde any harm come unto them, who have such to attend upon them, and to pitch their tents about them, and to bear them in their hands, and contrariwise the dangerous case of the wicked, against whom such warriours are sent out; which way shall they escape, or how shall they be able to stand against their force?

I beheld till the beasts were slain, &c. for the rest of the beasts their Dominion was taken away, but their lives were prolonged for a season and time. By the Beast hereunderstand the Antichrist before spoken of, whose end shall be to be slain and cast into the fire of hell, as is shewed in *Revel. 17*. For the rest of the beasts and the prolonging of their lives for a time and time, or time and season, it is spoken, saith *Lyra*, of persecutors both under the Old and New Testament, who shoulde bee truculent and savage always as beasts towards the people of God, doing them what hurt they can, even when they have no power, if not openly, yet secretly. And this we in *England* have found to be true by experiance, even since the beast of *Rome* had his Dominion here taken from him: for his members have at sundry times still beeene found undermining this State by their plots and conspiracies, seeking the overthrow hereof. Thus those beasts before spoken of falling from their Dominion yet live in their seed, Antichristian and Heathenish men, of which last foyt the Mahumetans and other Pagans and barbarous people are under the New Testament: and the Nations near about the Jews were under the Old, whose strength was often broken, but still they lived and bare in their mindes the same hatred, putting them on to doe the faithfull what mischiefe they could. But the comfort is, that this should be but for a time, because that before the end of the world, there shall be none living who shall be either Antichristian or Heathenish any more; but as farre as pertaines to outward profession, speaking all one language, whether they be *Alyrians* or *Egyptians*, or *Barbarians* or any other Nations, the wickednesse that shall abound at Christis second coming, being in the evil manners of men, and not in the diversity of their Gods as formerly, and that wicked-

ness, in this sort shall be the wickednesse against which the Lord shall come in flaming fire is apparent from that prediction of his, *As in the days of Noah they ate, they drank, &c. and the flood came, so shall it be when the Son of man cometh.*

pass in this sort shall be the wickednesse against which the Lord shall come in flaming fire is apparent from that prediction of his, *As in the days of Noah they ate, they drank, &c. and the flood came, so shall it be when the Son of man cometh.*

Luk. 17. 27.

Polanus.

Polanus who adhereth to that interpretation of the *Selcucidian* kingdome meant by the fourth beast, saith that nothing else is here to be understood, but that although the Dominion were taken away from the three former beasts, yet they lived as it were, till that by the *Romans* all of them together with the fourth were quite overthrown, and this time of their abiding still after their overthrow is expressed by these words, *a set time and a time*, as the original text signifieth. But how they can in this sense be said to live still, let the judicious Reader judge, sith there was none other subduing of the three kingdoms by the *Romans*, then of one by another, so that if for the remaining of such peoples still they be said to live, they lived no lesse after the *Romans* conquest, then before, and if it should be so taken, as he would have it, then be the two times of their living here spoken of?

But the *Saints of the most High* shall take the kingdom and possess it for ever, even for ever and ever. *Calvin, Junius, and Polanus,* They shall take the kingdom of the *Saints*, understanding this as an abridgement of that which every one of these four beasts did against the people of God the Jews, each one in his time subdued and brought under the kingdom of *Judea*. And whereas the last words make against this, for ever, see for ever and ever: *Polanus* saith that here by is meant for many ages, all the time that the *Babylonians* held it, viz. 70 years, all the time of the *Persians* 207, all the time of *Alexander* and his successors being 155 years. But both Septuagint and vulgar and *Vatablus* agree with the New Translation, and the original will well bear it, and reason tell us, that it must needs be so rendred, because whatsoever is said of the last words to make them agree to that exposition, they can be taken no otherwise then as setting forth Eternity, as verl. 14. In speaking of Christs kingdom he saith, that it shall be everlasting, using the same word that is used here *עולם*, which is here trebled for our greater assurance, that it is meant *world without end*; and it is no way probable, that the Angell of God would be so contradictory to himselfe, as to say for ever and ever, but meaning certaine ages, when as in the vision before it was shewed, and plainly declared that the Dominion of all those should cease, the word *עולם* being never used speaking of such a continuance as the end thereof is foretold, but only in case that no such thing is spoken, but when *עולם* is doubled, it is alwayes so spoken to forth everlasting, and without all end, and it is rather to be held that the *Saints* possession of a kingdom for ever is here set forth, because to these words are consonant with those verse 14, where the head of all the *Saints* is said to have received an everlasting Dominion: Now the *Saints* are also said to take it together with him, who are his members and cannot always be separated from their head, but must come also to the kingdom by him prepared for them, as he foretold, *Job*. 4, being then made one with him, not only by faith, as here, but in glory and Dominion. Lastly, it were very unadvised to put out so manifest a light of the *Saints* future most glorious estate in Heaven, set up in the Old Testament, the like unto which is scarce therein to be found againe any where, for of this kingdom, I doubt not, but that this passage is to be understood. And in regard of this, it is that Christ biddeth his little flock not to feare, for it is your Fathers will, saith he, to give you a Kingdom, and hereby we learn also who they be that shall possess it, viz. none but *Saints* of the most High, not S. ints canonized by the Pope; or the wicked Christian, or he that vauntest him selfe as a Saint for his pretending great Holiness, but hee that is holy as God is holy in all holiness of conversation. For all such, and such alone, here is comfort enough against all worldly baseness and sufferings, as to the heire of a kingdom, who although he goeth through much hardship is sure after a short time to come to his Fathers kingdom, yea more, because every kingdom of this world is temporall, this is external.

V. 18.
Calvin.
Junius.

*Polanus.**Note.**1 Pet. 3:1.*

V. 21.

I beheld and the same horn made warre with the Saints and prevailed against them, until the ancient of days came and judgement given to the Saints, and the time came that the Saints possessed the Kingdome. See the like unto this *Revel. 13. 7.* which prooveth the same to be set forth here, that is there, *viz.* that the Saints here spoken of are Christians, and the little horn the same Antichrist, and as was before said, before that the kingdome of the Saints spoken of before was not taken by the former Beasts or Kings, but that the Saints took the kingdom, which endureth for ever, against those that would have all this underlood of things done of old, and not in the time of the Gospell. Yet *Polanus* being overcome by the evidence of truth, seeing the words can be translated no otherwise, but of setting forth the Saints taking of the kingdom, acknowledgeth this to be meant of the kingdom, which they enjoy in common with Christ, howsoever he applyeth the words before going to *Antichrist* and the Jews, against whom hee made warre and prevailed untill the appointed time: And by this word of the appointed time hee seeketh to evadeth that which is brought against his interpretation, by saying, that the four beasts held the kingdom of the Saints, till this appointed time, but then it was above ordered, that the Saints should come to the kingdom. How solid this is I referre to the judgement of others, to me it seemeth plaine, that the Saints taking of the kingdom here spoken of followeth not so long a time after *Antiochus Epiphanes*, as the day of judgement, when the Saints come to that everlasting kingdom, but soone after the warre, wherein the Beast overcame them, but now in fine the Beast being destroyed, they come to enter, as it were upon that kingdom, because into a more joyfull and peaceable condition in this world, being shortly after to be possessed of it actually for ever. And the setting of this forth here immediately after that suffering imployeth, that no such long time of persecution, as followed under the *Roman Monarchy*, could come between, but that it was therein stirred up by another beast or the little horn here spoken of springing up, which was the Papacy.

V. 23.

The fourth beast &c. shall devour the whole earth; this againe confirmeth, that not the Seleucidian kingdome, but the Roman Monarchy is hereby meant, because that never extended so farre, but to a small part of the earth, the Romans did. For the ten horns said to be ten kings, I have shewed who most probably they were, *Revel. 17. qu. 3.* and of the three falling before the little horn, see before, vers. 8. and of his power to be a time and times and halfe a time. Ver. 27. *And the dominion and kingdome under the whole heaven shall be given to the Saints of the most High, and all kingdomes shall obey him.* Hereby is shewed how that the Pope being destroyed, all kingdomes shall be united under one head Christ Jesus, as was touched before, and that no terrestrial Potentate should arise any more to persecute Christians; but the Church shall continue in peace, till the Saints at the last day be taken up and possess the kingdom of heaven in everlasting peace and joy. But it cannot hence bee inferred that Countries and Nations shall after this be no more governed by kings, no king in any place reigning any more, but one only, that is, Christ Jesus, all Nations being now governed as free States to the end of the world. For all kingdomes be the Lords, though under a Monarchical government, when they are governed according to his will, as appeareth by that saying of *Samuel*, *Yea said a King shall reign over us, when the Lord was your king,* they were under a Monarchical government, and yet hee saith, that then the Lord was their King, and to lee was in *Davids* time, who saith, *the Lord is King, and the Lord reigneth,* and calleth him his King and his God, whereby it appeareth that he is King not only by his coercive power secretly ruling and swaying all things to his owne ends, making the greatest Kings to serve his providence, but also by his spirit ruling as Supreme amongst those that willingly submit to his ordinances. Therefore Monarchy is consistent with Christs Universal Monarchy, when al Monarchs do homage to him, and reign under him and for him, as in a large Empire many Kings in divers places

Note
Of Monarchical
government

1 Sam. 12. 12.

Polanus.

and parts thereof are not prejudicall to the soveraignty of that Emperor, but his glory is hereby the more magnified.

Huberto the end of the matter, this is added for a conclusion of this matter to prevent all curious inquiring after such things, as God hath not beeene pleased to reveal: for wee must be wise only according to that which is written, and not pry into other secrets of the Lord. *As for me Daniel, my thoughts were troubled in me, my countenance was changed, and I kept the matter in my heart,* that is, knowing hereby, that most sad things should befall the Church of God under these Monarchs, I was accordingly affected with griefe, and as this appeared in the palencie of my face, *Daniel* being herein propounded as a pattern to us, that we may not be unaffected with the sufferings of Gods people, against which it is declaimed, *Amos 6. 6.* and as he, so wee must keepe in our hearts the words of God, as wee desire, that our hearing of them may not be vaine, to likewise *Mary* did, and who so is wise will ponder these things.

V. 28.

Note.

Psal. 147. 43.

CHAP. VIII.

Here Daniel setteth forth another vision, which hee had two yeares after the former of the four Monarchies of the world, in the third yeare of Belshazzar the King of Babylon, and therefore before that the Medes and Persians had attained unto it. He had all four very briefly represented unto it. He had all four very briefly represented unto it. He had all four very briefly represented unto him in the former chapter, but now the Lord dealeth more at large the proceeding of two of them in particular, *viz.* of the kingdom of the *Medes* and *Persians* and of the *Grecians*, that his people might fully understand, what should be done both under the one and the other, and so it might appear how all things past, present and to come are present unto God, and that the warres betwixt kingdom and kingdom, and prevailings at all times are ordered by his providence, and that one cannot subdue another, or stirre up any persecution against the people of God, but according to his will secretly working in all the transactions of men. In this chapter the Prophet speaks no more in the *Caddee* tongue, as in the *seventh*, but in the *Hebrew*, because *Polanus* conjectureth, the Lord had in setting forth these things respect unto his Church in *Judea*, as for whose company they were written, and not of Pagans and Infidels, yet because it seemed good unto him by his predictions to shew to the *Caddeans* something, whereby they might be convinced, that hee only was the true God, from whom nothing to come lay hid, and that theirs who could not doe this, were false gods and vain idols, hee would have the first Vision chap. 7, written in the *Caddee* tongue, whereby they might have a taste of his Omnipotence, and that all things to come to the end of the world were open and manifest unto him, because in that the principall occurrences of all times and ages to the day of judgement are revealed, which is also another strong argument to prove, that the fourth kingdom there spoken of was the *Roman*, howsoever touching the little horn something like unto Antichrists persecution is hereby shewed to have beeene done by a King arising out of the *Grecian* Kingdome in this chapter, against the old Church of God, which because it was as materiall for the Jews then to know, as for us Christians the proceedings of Antichrist, God vouchsafed to shew unto *Daniel* another Vision here representing the tragical acts that by *Antiochus Epiphanes* should then be done. For betwixt the Kingdome there spoken of, one of which sprang the little horn, and this here spoken of there is this plain difference made, that was a fourth beast, not one springing out of the third, and had ten horns, this springeth out of the Goat, and consisteth but of four horns, and out of one of these springeth the little horn, that afterwards grew so great, whereas the little horn there is said to have come up amongst the ten horns. For the place where *Daniel* had this Vision, at *Shushan the palace* by the

Polanus.

V. 2.

Polanus.

the river Ulai. This Shushan, from whence the Palace here spoken of had the name, was one of the chieft Cities of Persia, whereof it was spoken before *Elijah* 1. 5. But how could Daniel, who was a captive in Babylon at this time, be living in the reign of Belhaazzar, be in Shushan? Polanus saith, that hee was there onely in spirit, about the proving of which he useth divers arguments, but forasmuch as Daniel speakest of no such manner of being there, but (as plainly, *I was in the palace of Shushan*, it is rather to be held, that hee was there indeed, being carried miraculously thither by the Spirit of God, as Ezekiel had been by the lock of his head to the Temple at Jerusalem from the land of the Caldees, and as the spirit took up Elijah sometime and carried him to remote places, so that Abrah, who sought to destroy him could no where finde him. For all arguments brought to prove, that Daniel that was not really now in Persia, (because so hee shal have made himselfe obnoxious to the King of Babylon at his return, and he shal have done against his duty, it being the known will of God, that the Jews shal dwell where they were, till the 70 years expired, and be subject to the King of Babylon, and pray for the peace of that Kingdom) fall to the ground, sith if by the Spirit hee were carried thither to see these visions, and back again, he did nothing against his fidelity to the Babylonian King, or which had been by the Lord forbidden the Jews in general, no more then Ezekiel, who before had been likewise carried to Jerusalem, or Jeremiah, who being the subject of the King of Judah, when according to the will of God he went to Babylon to hide a girdle by the river Euphrate, for from generall rules exception of particulars is ever to be understood, all are to do so, unless God specially ordereth it touching some particular persons otherwise. And an argument to prove him not to have been in Caldea now, may be drawne from his change of the language wherein hee writheth, not in the Caldean tongue as hee had done before from chap.2.4. to the end of the seventh. But not to contend about a matter of so small moment, because divers other Exppositours say the same with Polanus herein, I will yet relate what Jerome saith hereupon. Sus is the Metropolis of the region of the Elamites, and here as Josephus saith, David built an high Tower foursquare of marble great and fair which continueth to this day, into which the Kings of the Medes and Persians had their boord laid, and it looketh still as if it were new built, and is kept by a Jew, a Priest. By the gate Ulai, Symmac, by the marsh Ulai, but Vatabl, and Pagin, by the river Ulai, and this may suffice for the place where Daniel had this Vision. Whereas verl. 3. a Ram is seen by the river having two hornes, one higher then the other, and the highest came up last, the vulgar that rendred the word Porta or gate before here renders it marsh, stood upon the marsh, for the two hornes they are afterwards expounded by the Medes and Persians, whose Kingdom is by this Ram set forth, as it was before by a Bear for its putting the Nations in all parts, Westward, Northward and Southward; the higher horn coming up last was Cyrus the Persian, who after Darius his death came to be King alone, and was farre greater then Darius had ever been. Vers. 5. After the Ram a Goat appeared with one horn, who is afterwards plainly said to be the first King of Grecia, and for his swift marching with his Forces into all parts and subduing them, hee is said not to have touched the ground. But this great horn is broken off, when Alexander within 12 yeares dyed, and four come up in the roome of it, when Alexander's Kingdom was divided amongst the four Kings before spoken of, chap. 8. and out of one of these came a little horn, which waxed exceeding great towards the South and the East, and the pleasant land; the vulgar for the last words here hath contra fortitudinem, expounded by Lyra of Judea and Jerusalem, the fortitude whereof was in God Almighty. And he saith, that Antiochus Epiphanes set forth by this little horn, was little at the first because hee was a pledge at Rome, and therefore in such a condition, that no man would ever have thought of his rising to such greatness, but hee being of the race of Seleucus one of the four Kings, viz. of the King of Syria, although divers generations after him,

Hieron.

V. 3.

V. 5.

V. 8.
V. 9.

Lyra.

him, for which it is said, verl. 23. *at the latter end of these kingdomes, escaped from Rome, and gaſt the kingdome of Syria from the Son of Seleucus Philometer who was his elder brother, and waxed great against the South, that is Egypt which he subdued, and the East, that is, ſome parts of Persia, by him subdued alio, and laſtly, Jeruſalem, of his prevailing againſt which, and cruelty exerciſed there, and inſolencies againſt God and his Laws, ſee i Maccab.1.6. for the Heb. word rendred fortitude, it is **כָּרְבָּה** ſignifying decor or gloria, or caprædus; and therefore may beſt be rendred againſt the glory, yet hereby Jeruſalem is underloſd, which was the glory of the whole earth. Of cheſt things done by that Antiochus Aben Ezra writeth in Persis, and that he subdued Persia as farre as Ptolemais, verl. 10. *And it waxed great to the hoaſt of Heaven, that is, as Polanus hath it, the Church militant upon earth, which is for warfare here compared to an hoaſt, and is called the Hoaſt of Heaven, as the Church the Kingdom of Heaven commonly in the New Testament. He is also ſaid to throw downe the Stars, becauſe he subdued men of greatest eminency, who in verue ſhone as flars in Jeruſalem, and trampled them under his feet. For ſo the holy Minifters of Chrifis Churches are compared to flars, Revel 1. he is ſaid alio, verl. 11. to have magnified himſelfe againſt the Prince of the Hoaſt, that is, the Lord whose the heavenly hoaſts are, and that by oppoſing againſt him in our things. 1. In taking away the dayly Sacrifice, and making that to caſe which God commanded alwayes to be made. 2. In overthrowing his Tabernacle, that is, his Temple, which he turned into a Temple of Idols, caufing swine flesh to be ſacrificed there. 3. An hoaſt was given him againſt the dayly Sacrifice because of tranſgression; Polanus, through deſection, that is, by means of faſh as forafe of his tyranny fell away and did after the manner of the beaſthen, eating and offering ſwines flesh, and not circumcizing as God had commanded, of which ſort of perfidious perſons there were many amongt the Jews, and the word here ued is **עֲבֹדָה** ſignifying fo faſh and chiefly, for **עֲבֹדָה** is defecre to fail, or to fall away, and they who thus fell away, were a new hoaſt, as it were, raised up for the ſubduing of ſuch as ſtood in opposition to theſe abominationes. 4. *He caſt the truth to the ground*, which he did by burning the Bookeſ of the Lawes of God wherein the true and right way of worſhiping him was ſet forth, and therefore this Holy Booke being taken away, the truth was caſt downe, and notwithstanding all this, Antiochus proſpered, and did a long time according to his wicked deſire, no contry power hindering him, and this continued 2300 daies, and then the Sanctuary, it is ſaid, ſhall be cleaſed: This time, ſaith Lyra, is ſix years, but it is to be uerſtood, that this was from Antiochus his firſt taſking of Jeruſalem, and entring into the Temple, but hee ſet not up an idoll in the Temple till three years after this. But let us look into the words. I heard one Saint ſpeaking, and another Saint ſaid to that certain Saint who ſpoke, How ſhall the wiſon be concerning the dayly ſacrifice, and the tranſgression of desolation, &c. the word here rendred that certain Saint, Heb. is **לִפְנֵי** to the Palmoni in the margin of the New Translation rendred the numberer of ſecrets, or the wonderfull numberer, but why it ſhould be rendred numberer of ſecrets, ſee not, Polanus indeed compoundeth it of **נַדְבָּה** wonderfull, and **נַדְבָּה** occultare to bide or keep ſecret: but it cometh of **נַדְבָּה** and **נַדְבָּה** ſignifying to numbers, and therefore to render it rightly, it muſt be the wonderfull numberer, and this was Christ the Son of God, and the matter in hand implyeth, that it ſhould thus be reuidered, because the queſtion asked of him was about the number of the daies of the desolation of the Sanctuary, and the anſwer, verl. 14. is made accordingly 2300 daies. Christ then was hee, of whom this queſtion was demanded, and hee is called Palmoni or the Wondersfull numberer, because of his wonderfull wiſdom, whereby hee knew all things even to come, and ſo was able to ſet the very day, when that desolation ſhould have an end, which no creature, no not any Saint, nor Angell in heaven, here meant by Saint, could doe. And well might he be ſet forth by numberer, becauſe he numbereth all things, the daies of the tribulation of his Church in any**

V. 20.
P. Lanna.

V. 11.

V. 12.

V. 14.
Lyra.

V. 13.

V. 14.

Revel. 2.10.

any particular place at any time, as appeareth, where it is laid, *ye shall have tribulation ten dayes, hee also numbereth the Staris and calleth them by their names, and the hairs of our head are by him numbered.* And by the name Wonderfull, as also *Eze. 14.6. They shall call his name Wonderfull,* because he was Wonderfull in his conception and birth, in that a Virgin conceived man was to God united in him, hee that was infinite was contained in a womans wombe, and hee that is in heaven descended being still in heaven, and wonderfull in his life and death. And it is to be noted that Christ is not only set forth by the name *Palmoni* here, but also by the name *Hamanabber, that syak,* or as hee is called, *Iob. 1. that word,* to which we are to take heed, and in it to beleue, that we might be saved. But why is the Angell so inquisitive of the time, that this great judgement should last? *Answ.* First to shew, that the Angels are affected with sorrow, and do condole together with the Church of God suffering, and desire a speedy end of our miseries. 2. That they are solicitous about the glory of God, who if he doth not sooth stretch out his Almighty hand to deliver his Church confounding with misery under the hands of persecutors, they will hereupon be ready to open their blasphemous mouths, and say, either hee is not able to save his people, or that hee regardeth them not, and therefore it is no advantage to men to be his taithfull servants. 3. The Angell thus interpolet himselfe to ask out of a desire, which he had to have something answered for the comfort of *Daniel* and such godly ones, as hee was, who could not but be greatly affronted at the hearing of those grievous judgements by an heathen King to come upon Gods people, and Sanctuary; and therefore the answer was made to *Daniel*, *he said unto me unto 2300 dayes.* And of the Angels of God wee should learn both to condole and to be solicitous for the Church of God in misery in any place, and to stand for the comfort of one another, as it is said, *weep with those that weep.*

Now for the number of dayes, they are reckoned by *Polanus* to have been so many, that they make 6 yeares 3 moneths and 18 dayes. But chap. 7. 25. in speaking of the time of the littlehornes going on in his insolent doings against Gods people, it is said, *He shall have power to doe a time and times, and the dividing of time;* that is, but 3 years and an half. For reconciling of these hee taking both to be spoken of *Antiochus Epiphanes* faith, that there the time spoken of, was that of his setting up an Altar to offer swines flesh in the Temple, from which time in the cleansing of the Sanctuary by *Iudas Maccacus* were one y 3 years and 10 dayes, but I see not there how the whole time from the desolation made by *Menelaus* to that wicked King is also included, which, as *Iosephus* faith, was *Anno 141.* of the *Selucidian* Kingdom, but the proceedings of *Antiochus* here reckoned upon were not till *Anno 142.* the 6 moneth and the 6 day of the moneth, and an end was put to this judgement *Anno 148.* the 9 moneth the 25 day. But as hath been before laid, the little horn spoken of chap. 7. and the time of the power thereof doth not set forth *Antiochus*, but Antichrist rising up in the *Roman State*, and therefore it is but lost labour to seeke to reconcile the time here spoken of, and there, being to divers one from the other. *Jerome* saith, that soon will have *Antiochus Epiphanes* a type of Antichrist, and to make him so, divide his time of raging against the Jewes and God thus, the whole time betwixt his encircling the Sanctuary so proudly and robbing it, and *Iudas* his cleansing it againe, began *Anno 143.* and in the moneth *Caerule* the 15 day *Anno 145.* the abomination of desolation was set up, and *Anno 148* the 25 day of the same moneth, *Iudas* cleansed it. But from 143 to 148, although we reckon the whole 143 years for one, and 365 days to the year the dayes will be but 2100. and out of these deduct what is missing in the last year of an whole yeaer, viz. 3 months and 5 dayes, that is, 95 more, the whole time will be but 2095 dayes. Wherefore the time must not be thus reckoned, but *Anno 143.* to *Anno 149.* when this persecuting *Antiochus* dyed, and the godly Jewes who could not goe on in their continual dayly sacrifice before without fear, had not him any more to put them in danger.

Hieron.

1 Mac. 1.20.
Chap. 4.54.
1 Mac. 4.52.

1 Mac. 6.16.

Iob. 3.

danger by raising more Forces against them. And if we pitch upon that *149* yeaer of the *Grecian* Kingdome for the determination of this time, and begin *Anno 143.* there will be 6 whole yeaers and so many moneths as will fully make up the whole number of dayes here mentioned, viz. 2300, that is 2090 as was laid before, in 6 years and 210 in 7 months out of the odd year. And this the words may well beare, *then shall the Sanctuary be cleansed,* that is, within the compasse of this time, hee being cut off that polluted it, which must be before that they could be perfectly delivered to hold and sacrifice in the Sanctuary going on constantly and continually without interruption, and for further confirming of this Exposition, see ver. 24. where his death is spoken of, as the full period of this vision. As for the distinction of this whole time made again into two, that *Antiochus* in the time of his rage might be a type of Antichrist fighting and reigning three yeaers and an halfe, I see no cause, why it should once come in question here, because here is no such distinction made, howsoever the other part of his time may be for this mystical end singled out, chap. 12, as may be seen there. Lastly, before we goe from hence, it is to be noted that the *Vulgar* and *Hebrew* have not barely 2300 days, but *until morning and evening 2300 days.* In answering more fully to the question about the continual Sacrifice, which was morning and evening, and the meaning is, it shall be 2300 dayes compleat consisting of both parts, morning and evening, wherein the Sacrifice of the Lamb used to be offered from day to day continually, shall cease according to the description of a day, *Gen. 1. So the Evening and the morning were the first day, &c.* and this is the reason why hee counteth the time by dayes.

Then *Daniel* saith, that he heard the voice of a man between the bankes of *Uli* calling to *Gabriel* and bidding him to make *Daniel* understand the Vision before going, about which hee was sollicitous, whence by the way note, that it is a study becomming the wisedome of men to study, what may be the meaning of heavenly visions shewed by God unto his servants at any time, and he that is studious hereabout and seeketh for resolution, shall finde it, as this holy Prophet did, and of this I can also say the same by experience, especially in my reading through the dark passages of *Ezek. 40, 41. &c.* almost without any guide but the Spirit of God, whose direction I assiduously sought.

Now for this voyce of a man, it was most probably the voice of Christ called before *Palmoni*, and *Gabriel* an Angell, this being as *Polanus* noteth, the only name whereby an Angell is called in all the Canonicall Scriptures, whereas other names are by some named, as *Raphael, &c.* They are but humane inventions, *Gabriel* is a sic name for any Angell of God, because signifying the strength or vertue of God. Whereas *Michaels* is afterwards also spoken of, he is none other, but Christ the Archangell, that is, the Prince of Angels, so *Polanus*. For these words, *I fell into a deep sleep upon the ground, the vulg. hath it, I fell down upon the ground, or to the ground,* as being astonished at the glorious presence of the Angell, not for adoration, for then it would have been noted, as it is afterwards, and taxed, the word cometh of *睡* which signifieth *sleep*, to make to sleep, such a sleep as that of death, when a man through sudden feare and passion coming upon him swooneth away and falleth down. Whereby we see, what the Majestie of an Angell is, and how unable man is to bear his presence, comming to speak unto him, and how much lesse then are we able to bear the presence of God, that we may beleue and repent at mens speaking, whom God sendeth, and praise him for condescending to our weakness so far, as to teach us by one another, as we are able to bear.

At the latter time of their kingdome when transgressours are come to the full: a king of fierce countenance and understanding dark sentences shall stand up. Heb. for in the latter time of their kingdome, it is in the after time, for the Selucidian kingdom stood as Appian faith, 270 years, therefore Antiochus Epiphanes dying, Anno 149. it continued still 121 years more in which time many Kings reigned, as the said Appian sheweth, and who they were. For these words, when transgressors are come to the full, Heb. it is, in making full transgressors, that is, the transgressors amongst the

Exod. 29.39.

V. 15, 16.
Note.Note.
Polanus.

V. 18.

Note.

V. 23.

Appia, in Alex.

2. Mat. 4.7. &c.

V. 24.

Appian. Alex.

V. 25.

Note.

V. 26.

Note.

V. 27.

the people of God becoming most notoriously wicked, wherein Jasons falling away to the humouring of *Antiochus Epiphanes* in conforming the Jews to the Heathens, and after him of *Menelaus*, by whom many were drawn to the like, is prophesied of. And *Antiochus* is here further set forth to be a man of a fierce countenance and understanding dark sentences, whereby the harblisse of his manners is denoted: for he both procured his Fathers death by sedition and his elder brothers *Seleucus*, and prevented his sonnes injoying the kingdom. For his understanding of dark sentences, hereby was meant his subtlety to devise means to circumvent others, as it is said, *Macab. 1.3.* that he sent his collector of tributes to the Jews, who spake peaceable words unto them, but when hee was come into the City, committed all manner of violence against their goods and persons, and his fiercenesse not only in attaining to that kingdom, but also all the time of his reign after appeared.

And his power shall be mighty, but not by his own power: here it is foretold, how hee should come to this greatness, even as the history saith, that he did by the help of *Eumenes* and *Attalus* neighbour Kings come to the kingdome of *Syria*, unto which they inclined their mindes the rather, because of somesences taken against them by the *Romans*; they feared them. He also increased his strength by the ambitious and prophanie high Priests of the Jews, as hath been already touched according to *2 Maccab. 4.7. &c.*

Hee shall be broken without hands. Having hitherto spoken of the wicked practices and intolerable pride of *Antiochus*, now he sheweth, what his end should be, viz. not by being cut off by a violent death in war, but by Gods just judgement seazing upon him, as he was well worthy. How this was fulfilled, see *2 Maccab. 9.* hee had intollerable pangs in his body through a fall out of his Chariot, when he hastened in a great rage towards *Jerusalem*, wherupon his inward parts putrefied and worms bred, and an intollerable stench came from him, and so hee dyed in extream misery, making vowed to God, if he would spare him, but Gods wrath would not now be pacified againe towards him. Wherefore let none of how great power forever they be bear themselves hereupon, but still walk humbly before God, for somuch as that the power, which is irresistible by man, is still subject to God, as this wretched tyrant before his death was made to acknowledge: but because he did it not sooner, that his acknowledgement was vain and bootlesse unto him, that wee may learne to confess our own weaknesse and wickednesse before it be too late, that is, extremity of sicknesse forcing us hereto, because so wee may doubt whether wee shall be accepted or no, humble our selves what wee can, sith the judgement of death is now begun to be executed, and so it is too late for us to repent, as when the great day of judgement of all the world cometh.

Shut up the vision, for it shall be for many days. After these things represented and expounded, the Lord would have *Daniel* keep them secret from the *Caldes* and other Heathens then living, as not concerning them, for which cause the language, wherein they were written, is also varied from the *Caldes*, wherein in the 7 chapter was written, to the *Hebrew*, intimating a concealing of them from them, and an imparting of them only to the Church, that in all the changes and troubles that should follow, shee might have whereupon to stay herselfe and be comforted, as certainly knowne, that all things were by the Divine providence moderated and her persecutions, although most fierce and sharp, should soon have an end again, which ought also to be our comfort in the midst of our greater sufferings, who be the true faithfull people of God, and speak and understand the Holy language. Whereas he saith, *the vision is for many days*, the meaning is, from the first to the last extending to a long tract of time, viz. from the beginning of the reign of the *Medes* and *Persians* to the time of the forsaide *Antiochus*, and his death, that is, as *Polanus* calls it up, about 300 years, at the end or near the end of which time the faithful Jewes should have speciall use hereof, as being in it most concerned.

Lastly, *Daniel* sheweth how this Vision wrought upon him, for certain days hee was sick and weak, so stricken was hee at the miseries foreseen to come to

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he Church, but none else knew of these things then, but hee concealed them as hee was commanded, when he was recovered from his sicknesse arising and going about the Kings busynesse, and making no shew in his countenance of any trouble or distraction of minde for any thing, that he had seen. From hence *Polanus* argueth again, that *Daniel* was all this while in *Babylon*, and not at *Susis* before spoken of, but onely seemed to himselfe to be there, but this cannot hence be proved, for the same divine power that carried him out could suddenly bring him back again, as weak as he was, and then he, as if nothing else had befall him in all the dayes, that he was absent, went silently on about his busynesse again.

CHAP. IX.

In this chapter *Daniel* sheweth, how that in the first year of *Darius* the Mede hee understanding by *Jer. 25.* that at the end of 70 yeares God would bring back again the captivity of his people from *Babylon*, set himself by prayer and fasting most earnestly to seek unto God, now that this time was accomplished, for the fulfilling of this his gracious promise, and in this his devotion he continued confessing sins, & the justice of Gods proceedings against his people therefore, and entreating for mercy, till the Lord sent the foresaid *Gabriel* unto him, who telleth him, *V.24.* *Seventy weeks are determined upon thy people, and the holy City to finish the transgression, to make an end of sin, to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the Vision and Prophecy, and to anoint the most Holy.* But before I come to speake upon these words, it will bee necessary to resolve a question about the fulfilling of the 70 yeares spoken *1.2.* whether they were now ended or no, or when they ended, and to finde this out, when they began. But touching this I have spoken upon *A. King. 25. 9.* shewing the divers conjectures of divers, but approving that, which beginneth the 11. of *Zedekiah*, the 19. of *Nebuchadnezzar*, who reigned 43, and therefore 24 years, in the time of his reign passed, of these 70 *Evilmerodach*. 30. *Bagassar* 3. *Lubassar* 6. *Belsazar*, 5. *Darius* 1. *Cyrus* 1. But since according to others I have gone upon another reckoning, *Dan. 5.* counting to *Nebuch. 35* years, to *Evilmerodach* 18, to *Belsazar* 17, leaving out the other two mentioned also by *Josephus*, in making which accounts Authors are so divers, that I can determine nothing certainly, only this is certain, that about this time 70 years were expired, which is proved by the event, the Jews set at liberty to return, and whatsoever others conjecture, the time of reckoning must needs begin *Anno 11* of *Zedekiah*, because *Daniel* calleth them here 70 years of defolations, and the time of *Jerusalem* lying desolate could not begin till then, because that neither from *Iehoakim* 4. year, nor his 11. nor *Iehoachins* captivity can the reckoning be begun, seeing all this notwithstanding *Jerusalem* and *Judah* were inhabited till *Zedekiah* *An. 11.* And after this *Nebuchadnezzars* time could not be above 26 years, because *Evilmerodach* was King *An. 37.* of *Iehoachins* captivity, out of which deduct 11 of *Zedekiah*, and 26 years remain, after which if we allow to *Evilmerodach* 30, as some doe, and but 14 to *Belsazar*, where-as some reckon 17, we shall come to the full time, the first of *Darius*. But to leave this, as touching which we can have no great certainty, let us come to the 70 weekes here spoken of, at the expiration whereof God promiseth fare greater matters for the comfort of his beloved servant *Daniel*, and of all his faithfull people, for our encouragement to seek unto God with all earnestness for the deliverance of his Church in Faith, for in so doing we shall both prevail in respect of the thing desired, and to hear also of far more that the Lord will doe, then we have desired.

For the computing of these 70 weeks, every week being 7 years, together 490. I have spoken to largely in my continuation of the History at the end of *Nebuchadnezzar*, that I shall not need to say any more thereof in this place, but refer the studious reader thither. For this place, the Angell speaketh here,

Contin. bishor.
p. 190.

R r 2

1. Ge.

Levit. 25.

Polanus.

V. 25.

Polanus.

Rom. 6.12.
Col. 2.14.

1. Generally of that which shoulde be done in the 70 weeks, all together, *For thy people and the hol City to finish transgression, &c.* 2. He distinguisheth these weeks into 7 weeks, and 62 weeks, v. 25, 26, and one week again into two, in the first part whereof the sacrifice shoulde cease, and then for the overspreading of abomination he shall make it defolate. V. 27: Touching the general, that by 70 weeks are not simply understood so many weeks, but so many weeks of years is plain, because otherwise after their return out of captivity they shoulde have had their City destroyed again in one year and 18 weeks, which was before it was built againe, yea which is as strange, both City and Temple must have been built in 7 weeks, and therefore the Rab. themselves seeing into this, acknowledge weeks of years to be here meant, as I have in the place before cited shewed. In saying 70 weeks he alludeth to the 70 years then passed wherein they suffered by a tedious captivity, but now he sheweth, that they being returned into their own land shoulde dwell there againe 7 times as long as they had lived in exile, in which time an expiation for sin shoulde be made, and everlasting righteousness by the Messiah or Christ brought in, and his whole time is ten jubilees, wherein in this reckoning of weeks of years first begun, only before it there was a week of years, the last whereof was holy, in which they might neither sow nor reap but let the land rest, and for the rest of old upon the 7 year, and the year after 7 times 7, now 70 weeks, consisting of ten times such a number are appointed, to shew the rest to come to all the truly faulfull by the Messiah. And as *Polanus* noteth, here are three benefits coming by Christ to the faulfull reckoned up. 1. To keep from defection. 2. To seal transgressions. And 3. to expiate sin, in which words he rendreth it in stead of these, *to finish transgression, to make an end of sin, and to make reconciliation for iniquity.* By keeping from defection he understandeth the keeping of the remnant of the faulfull from falling from Gods grace through unbelief in Christ, when so many of that Nation should by sealing up transgressions, the forgiving thereof, they being hidden and covered: the expiation of sinne by Christs offering himself for their sin, and the *Heb.* will well bear this reading and exposition. But *R. Solomon* he saith, turneth all this another way, *viz.* to keep them by a longer continued exile, then that of the Babylonian captivity from falling away to wickednesse any more, their sufferings in all this time being satisfactory for their sins past, so that when there shall once be an end hereof, they shall be a righteous people for ever. But this is a devillish device to keep them in blindenesse, and to harden their hearts against the true Messiah in expectation of another yet to come, and is contrary to the evidence of this place, and the explanation hereof following, ver. 25, which is so clearly for our Christ, that it cannot possibly be evaded. From the going forth of the commandement to restore and to build Jerusalem shall be 7 weeks and 62 weeks, and the street shall be built again, and the wall even in troublous times. In which words the proceedings to come according to the generall prediction, ver. 24, are more particularly set forth. 1. The going out of the Decree to build Jerusalem, and the houses in the streets thereof and the wall about it, which shoulde not be without great trouble 7 weeks, that is, 49 years, the time of a *Jubile.* 2. The time which shoulde intervene after this, untill the comming of the Messiah and his cutting off, 62 weeks, ver. 26, that is, 434. years. 3. Another week in the midst whereof the Sacrifice shoulde be made to cease, and in this time the destruction of the City, ver. 27, that is, in 7 years more, all together being 490 years. But before we come to the opening of this further, I will return again to ver. 24. And first, by the keeping from defection the oblation of sin and the expiation thereof, *Polanus* rightly saith, that one part of the benefit coming by Christ is meant, *viz.* the taking away of evill, and by the bringing in of everlasting righteousness, the other part which standeth in the collation of good. The evill taken away is 1. of sinne, when through sanctification attained by the spirit sinne is mortified and it reighteneth no more in our mortall bodies. 2. Of guilt, the handwriting, that is against us, being cancelled. 3. Of punishments out of Gods judiciale for our sins either in this or in the world to come, for from all these the true believer

believer is delivered through him our most blessed Saviour, and Redeemer.

The good collated is *everlasting righteousness*, which is not only that of sanctification, because it is but in part, but the righteousnesse, whereby the believer standeth righteous, and so shall stand for ever, which is righteousness every way perfect according to that, which is by the law required; and in none is this righteousness to be found but in Christ alone, who came not to dis-

Mat. 5.19.

solve the law, but to fulfill it; yet this righteousness is made ours by faith through imputation, whereby we come to be accepted of before God for perfectly righteous, as if we had in every thing all the dayes of our lives fulfilled all righteousness.

Q. If it be so, that Christ in fulfilling the law in all things, brought in everlasting righteousness, as hath been said, what need was there, that he shoulde dye for our justification and salvation? Ans. It was necessary for us that Christ should suffer death for us sinners, that we might be delivered from everlasting death, and that by fulfilling all righteousness he should make a compensation for our unrighteousnesse: for the precepts of the law cannot be satisfied but by doing them, and the commandments of the law for transgressions cannot be satisfied but by dying for them: and so bearing the punishment due therefore: So Christ by bearing the punishment due to us, and by his obedience covered and abolished our disobedience. Thus likewise *Justin Martyr* taught of old; saying, As *Adam* subjected all men to death by sinning, and made all our nature obnoxious to sin; so Christ revoked and abolished all this, by leading a life free from all sin, and suffering death for our sins: And indeed in suffering he fulfilled all righteousness, which was begun, and in acting whereof he continued all his life; but in his death his obedience was most perfected, and the greatest love of all was shewed. If it be said, when God gave *Adam* a commandment to be kept at the first, and annexed a penalty in case he should break it; we cannot conceive that any other thing was meant, but either he should keep the commandment, or dye the death; and therefore Christ having kept it in every thing, which was since given in charge, it should seem, that there was no need to the bringing in of righteousness, that he should suffer death also. Sol. It is true, if *Adam* had obeyed that commandment, and never broken it, he could not have been required to bear the punishment of death also; but he transgressed, and we in him, and therefore both this punishment must be born, and Christ, who came as a second *Adam*, must obey and persevere in obedience also to the end, that through him, standing in the stead of him and his sinfull posterity, perfect righteousness might again be brought in, and we delivered from *Adams* unrighteousnesse in both parts for ever.

Just. Mart. de
conf. fidic.

If it be said, forsoomuch as Christs perfect obedience is ours, we need not live in obedience to Gods laws, but as we lust. Ans. he obeyed not only to make a compensation for our disobedience, but also to give us example, as he faileth, *Learns of me, &c.* and therefore disobedience and loosenesse of life in us is inconsistent with faith in him, for how can he be judged to believe in Christ that followeth him hot as farre as he is able, but rather goeth from him and followeth his enemies, the Devill, the World, and the Fleeth?

Ob.

If it be said, Christ was bound to keep the law because he was a man, and it is every mans duty to obey the law for himself; and when he doth so, this extendeth not to another, but to himself only; therefore Christs obedience and righteousness cannot be ours. Sol. 1. Although the man Christ were tyed to obey, yet Christ God was not. 2. He was not made man for himself, but for us, and therefore obeyed for us. 3. Man is not bound to obey because he is a man, but because God hath subjected him to laws, as Christ was not, but only in relation to us; as it is said, *God sent his son made of a woman, and made under the law to redeem &c.*

Mat. xi. 28.

If against justification or righteousness imputed to us, that is, Christs righteous living, it be objected, that *S. Paul* never teacheth so, but of justification by his death, or bloud; it is answered, this impleth his obedience also, for

Gal. 4.

Ob.

Phil. 2.

Rom. 5.

John 2:

Ezra 4.24:
chap. 6.

for he saith that he came in the form of a servant, and humbled himself herein to serve and obey to the death of the Cross; yea, it is expressly said, that as by the disobedience of one man many were made sinners, so by the obedience of one, many were made righteous. Divers other questions are moved and answered by *Pela-*
zia upon this place, but whoso desireth to see them, may have recourse unto him, I think divers of them overcurious, and that these are enough to be moved and resolved here.

The next thing here spoken of, is to seal up the vision and prophecies, whereby is meant, putting an end to all prophecies touching the Messiah, as having their accomplishment in him, for the setting forth of whom, they were principally stirred up from time to time, that wrote them, and therefore Hebr. it here to seal up the Vision and the Prophet, no Prophet being to come after to set forth visions or prophecies touching him. According to which our Lord saith, that the law and the Prophets were till John, and Hebr. 1. In former times God spake divers ways, but now, by his Prophets: It followeth, and to await the most holy, that is, Christ, with the fulness of the Spirit, as in his baptism, of whole fulness we all receive. For the words to anoint, cometh of the same radix that the Messiah doth; and it is, the holy of holies, by which name the most holy part of the Temple was commonly called *Sanctum Sanctorum*, and here the Messiah is thus called, to shew, that he was by the Sanctuary prefigured in his body, as he also intimateth, when he saith, Destroy this Temple, and I will raise it up again in three days: for he spake this of his body. So then here is shewed, that within the compass of the 70 weeks, great things should be done for the Jews, if they had grace to make use thereof; their City with the Temple and walls, should be built, the expected Messiah should come to their everlasting comfort in respect of the expiation of sin made by him, and introducing of righteousness, a sign of whom, should be the anointing with the Holy Ghost by coming down and resting upon him.

Now to come to the division of this time, v. 23. the first 7 weeks making 49 years, are the time after the going out of the decree for the building of the City and Wall, which by *Polanus* is begun away 2. of *Darius Natus*, who gave out his Decree, and to the end of his reign were 18 years; then *Artaxerxes* in the 20. of his reign sent *Nehemiah* to build the Walls, who carried there about it, 11 years, which being put all together, make 49 years. But he in reckoning thus bringeth in not only the cutting off of the Messiah, but also the destruction of *Jerusalem*, following 36 years after, within the compass of this whole time of 70 weeks; which indeed cannot be done, unless the computation be so begun.

But in my foresaid continuation I have, following others, begun it anno 7. of *Artaxerxes*, when *Ezra* was sent to *Jerusalem*, because from thence to the passion of Christ were just 70 weeks, as I have there shewed more at large. Neither can it be hence proved, that the destruction of the City and Temple should be within the compass of this time, but only that after this, it should be for the abominable wickednesses of the Jews: whereas the dividing of one of these 70 weeks from all the other, and the dividing of that week into parts (v. 27. He shall confirm the covenant with many for one week, and in the midst of the week he shall cause the oblation and sacrifice to cease,) may seem to make against the slumbering of the Messiah at the end of the whole time first named, it is to be noted, that he saith not, he shall be cut off in the midst of the week, but only he shall make the sacrifice to cease, that is, he at his beginning to shew himself publicly to be the lamb of God that taketh away the sin of the world, as *Judas* the Baptist called him immediately after his being baptized, shall from thenceforth be counted the only propitiatory sacrifice for sin; and that the continual sacrifice of a lamb every morning and evening, should upon his offering of himself upon the cross, cease, and be available no more, to shew which further the Temple should be destroyed not long after, and never be reedified, so that there should then be a cessation of sacrificing per force for ever after. And for the computation made by *Polanus*, the words before going, after 62 weeks the

Messiah shall be cut off, shew that the destruction of *Jerusalem* cannot possibly be brought within the compass of the 70, because that 62 and 7 before them being deducted out of those 70, one only wil remain, that is, seven years, but *Jerusalem* was not destroyed till near 40 years after his cutting off; neither is it said, in the sixty second week the Messiah shall be cut off, but after 62. To come therefore to the explanation of each passage here according to this account. In saying 7 weeks and 62 shall be to *Nicestab* the Prince, he meaneth not, that these two should strictly be divided, but that within the first number the City and Wall should be built, and in the compass of 7 and 62 put together, the Messiah should come. For the naming of 7 first, it is done because 7 weeks of years make a Jubilee, and so it is an holy number, of which the spirit of God delighted to speak, especially in setting forth deliverance from servitude, return to possessions, and making publick joy. It is not hereby necessarily implied that so many years should passe, before that all the things here ipsocken of should be done, but in this compass of time they should be done, as they were in the dayes of *Nehemiah*.

But it may be doubted how the computation of the 70 weeks can be from the 7 year of *Artaxerxes*, seeing no decree came out then, but in the time of *Nehemiah* in his 20 year: For the resolving of this, it is said, that the same which is said to be the 20 year was the 7; the 20 since he began to reign together with his father *Xerxes*, and the 7 since he began to reign alone. Of the time when the Wall was built and the troubles thereof see in *Nehemiah*. After 62 weeks the Messiah shall be cut off, but not for himself, Hebr. and shall have nothing, that is, be counted by the Jews as vile and nought, Vulg. Et non crit eius populus quem regatur est: a manifest place to convince all gainfayers, that Christ Jesus was to be cut off by a violent death, and despised, as *Ezay* 53. it is also prophesied, whereas the Jews would not believe in him for this cause, affirming that the Messiah must continue alwayes, and the Prince of the people that shall come, shall destroy the City and Sanctuary, this is a Prophesie of the judgment to come upon the Jews, after their cutting off of the Messiah, by *Vespasian* the Roman Emperour, and is not to be counted within the compass of the time of *Nehemiah*, and the end thereof shall be with a flood, and to the end of the war defolations are determined: that is, the Roman Army, as a great and irresistible flood bearing down all things, like unto Noahs flood, wherein few persons were preserved; so the coming of the Assyrians is set forth by a flood, *Ezay* 8.7. and to the end of the war, &c. that is, this war being ended and all destroyed hereby, defolations shall follow for ever; not desolation, as in the 70 years captivity, but defolations without end, as hath been hitherto proved true by experience, the flood that then overflowed *Judea*, overflowing it as it were still in the stupendous effects hereof, even as ground into which the Sea hath broken, that cannot be delivered any more, but lyeth waste alwayes.

And he shall confirm the covenant with many, for one week, and in the midst of the week shall make the sacrifice to cease: This by *Rabbi Solomon*, is applyed to the Roman Prince before spoken of, with whom he saith a covenant was made by the Jews for 7 years, but being not kept on the Jews part, in the fourth year after the making thereof, the Romans destroyed both the City and Sanctuary, and then the dayly sacrifice, as must needs, when they had no place to offer it in any more, ceased for ever. But of such a covenant betwix the Roman Emperour and the Jews, no Historian maketh any mention, and therefore it is a Rabbinical fiction. The truth is, the end of the City being spoken of, as by the overflowing of a flood by way of anticipation, to join together the cause, the crucifying of Christ, and the effect, viz. the coming of the Roman Prince, and destroying the City never to be rebuilt, but always to lie desolate; now he returneth to Messiah the Prince again, shewing what he should do in the last of the weeks before spoken, he shall confirm the Covenant with many, that is, through preaching the Gospell and doing miracles, he shall convert many unto him, and so confirm by his blood the covenant, called the new covenant, before spoken of by *Jeremiah*, which is the covenant of grace

V. 26.

V. 27.

grace and life; and he saith, not to all, but to many, because the generality of the Jews rejected him.

For the Sacrifice made to cease in the midst of the week, herein respect was had to the time of our Lord's preaching, before his suffering death, which put an end to all carnal sacrificing, sith that therein that was perfectly done, which was by oblations and sacrifices prefigured. For this time was but three years and an half, which is half a week of years; and here the Angell varieith from the one week of the 70 before spoken of, to an half week of Christ's preaching, to denote justly by this circumstance again the very time of his death, as he had spoken at large of it before, saying, after 62 weeks the Messiah shall be slain, and more restrinckingly 70 weeks are determined for the expiation of sin, and bringing in everlasting righteousness, which was the time of Christ's death. For neither can this half week be referred to the ceasing of the sacrifice through the destruction of the Sanctuary, because even they that bring that destruction within the compass of these 70 weeks, say not that it was before the last year hereof, therefore not three years and an half before that time ended: nor can it be referred to the last of the 70 weeks, for then Christ must have suffered before the last year of the time here determined above three years, unless we shall say, as I laid before, that his being published to be the Lamb of God that taketh away the sin of the world, is here called the causing of the sacrifice to cease.

And for the overspreading of abominations, he shall make it desolate, even till the consummation and that determined shall be poured out upon the desolate. The Vulg. into *Temple shall be the abomination of desolation, and even to the consummation and end of desolation shall persevere*: Hebr. until the consummation and consummation determined, poured out upon desolation: there being nothing in the former words, that signifieth Temple, but only to make this to agree with Mat. 24, where the abomination of desolation is spoken of, but without any such supply, that agreeth well with this, and thereby it appeareth, that the abomination overspread, here spoken of, was the cause of this desolation: for Jerusalem was then so full of abominable sins, as Josephus saith, that if the Romans had not come to destroy them and their City, it might well have been expected that God should have rained down fire and brimstone to consume them, as he did upon Sodom; as hath been said in my continuation of the history before spoken; where I have also shewed the manner of the destruction of Jerusalem. Of these words the meaning is, that for the Jews abominable sins universally compeling all the land, the City and Temple should be ruined, and so continue after the desolation, to which it should be brought for ever, desolation being thus as it were, added to desolation. And therefore if any thinke of the reediting of Jerusalem again after the Jews conversion, they are by this manifestly concluded against us holding contrary to the truth. For although the Lord saith, thy habitation shall be left desolate, till thou sayest, blessed be he, that comblt the name of the Lord, and the building of Jerusalem upon her own heap be spoken of, and everlasting peace to be to Israel after this, yet it cannot hence be inferred, that the Jerusalem and Temple of wood and stone shall be built there again, but a glorious Church in that land spiritually understood. And whereas many Rabbins of the Jews blindfold their eyes from seeing into the true meaning of this place, by diverting them to some other interpretations hereof, none of them yet can deny, but that the time here set is long agoe past, even ever since the destruction of Jerusalem by the Romans; and by consequence the Median cannot be yet to come, as they expect, but came then, and was approved by Gods Angels, and an almighty power shewing it self in him; so that nothing but a spiritual judgment upon their souls, whereby they seeing see & perceive not, hindereth them from seeing to believe unto this day. And when this judgement shall be taken off, they shall see and look up to him whom they have pierced, and mourn; which till then, by the greatest evidence of reason and of their own Prophets, they cannot be made to do.

And therefore pray we to the Lord to hasten the taking off of the veile of blindness

Math. 23:2

blindnesse and give them a sight of him, who in all their sacrifices was continually pointed at, that beholding at length his glory and unparalleled love, they may melt into teares for their so long continued obstinacy, and be saved.

CHAP. X.

Here followeth the third Vision of Daniel in the third year of Cyrus King of Persia, at what time he must needs be very old, for he was carryed captive into Babylon anno 3. of Nebuchadnezzar King of Judah, from which to the end of his reign was 8 years, from thence to that captivity in the 11 of Zedekiah 19: whereunto add the 70 years of the Babylonish captivity, and we shall come to 89, and one year of Darius, and 2 of Cyrus, make 92, and unto this add his age when he was carryed captive, happily but 7 or 8, all together make 100 or therabouts: Yet at this great age Daniel living in great honour and estimation, and without doubt abounding with all comforts of this life, for the high place wherein he was set by Darius, Dan. 6, gave his mind more to understand the mystical things of God, the more had been revealed before unto him; and to the end that he might attain hereunto, he sequestred himself from the delights of this life, pleasant wines and delicate fare, and continued mourning three full weeks.

From whence note, that he who is enlightened in the knowledge of the mystical things of God, resteth not satisfied in that which he hath attained to, but earnestly desirereth to be filled yet with more such knowledge, so sweet doth he find that unto him, which already he hath; as David, to whom the word of God was sweeter than the honey comb: which maketh against all those that care not for such knowledge, or if they do, they have no such earnest desire unto it, any modicum hereof sufficing them; verily it sheweth, that they are altogether without divine understanding, to this time, because that soone as this entereth, there is a desire bred by all means to know more and more.

Again, to get spirituall knowledge the flesh must not be pampered, but abstinence used; and because it is not to be doubted, but that Daniel joined unto his abstinence assiduous prayer, for so he did ch. 9, it must at all times when weadreth our selves to increase it, be sought by praying likewise. Polanus saith, that Daniel was affected with so great sorrow, because the decree of Cyrus going out for the building of the Temple, many enemies rose up and hindered it, and so it not going forward, he feared that dishonour would redound to God, who had promisid that it should be built.

Whereas it is said v. 1. in the third year of Cyrus, but ch. 1. ult. Daniel continued in the first year of Cyrus, here is no contradiction, for it is not meant there, that he lived till then and no longer, but he continued in estimation and honour among the Babylonian Kings, till the subduing of Babylon by the Persian: But he lived still, and had this revelation the third year of Cyrus: and he was by cherub Hiddekel, which was one of the four that lay by the garden of Eden, vulg. the river Tigris, so called from the swiftness running, because the Tigris is the swiftest of foot of all other beasts: but Quint. Curtius and Pliny say, that Tigridia is a Median word signifying arrow; by which name yet it is agreed, that it was called for the same reason. The day of the month is also set down the 24, because the things now revealed were most memorable as concerning the Church of God to the end of the world.

I saw a man whose loins were girt with fine gold of Uphaz, in linen, and his face as lightning, his eyes as lamps, &c. This man according to Lyra, was an Angel, but Polanus will have him the same, that appeared before unto him, ch. 8. 13. who is called Palmer, the numberer of secrets, which he profeith from Dan. 12.7. where an Angell inquireth of this man, how long it should be to the end of these wonders, and he confirmed by oath, that it should be a time and times and

V. 1.

V. 2.

Note.

Pl. 19.

V. 4.

Gen. 2.

V. 5.

Polanus.

and half a time, which implyeth, that this man was so great in understanding, that the Angels had light and understanding from him, as a fountain of knowledge, *Revel. 1. 13.* we read also of the like appearance, where no man doubteth, but that it was Christ. He had a linnen garment to set forth his Priestly Office; because the Priests wear linnen garments: a girdle of fine gold of *Urbaz*, to set forth by the girdle his readinesse, as a servant to do his Fathers will, because good servants are said to stand with their loing girt, and their lamps burning; by the fine gold, of which it was made, his purity, stability, when tryed in the fire, and vertue medicinall, that was in him to heal the dilated. His body like Beryll, that is, of a sky colour, shewed him to be heavenly; his face like lightening for celerity, shewing how soon he should shine from one part of the heaven to the other, all over the world; his eyes like lamps, to shew his clear seeing of all things even in darkest and most hidden places. Lastly, his armes and his feet like burnished braſe, his strength being hereby set forth to stamp upon, and break in pieces all men that oppose him, as he that hath brazen armes and feet can easily break in pieces a potter's vessels of earth.

Hitherto his parts, now his words were at the sound of a multitude, so *Job. 1. 15.* *Ezek. 1. 14.* A sound of the living creatures was heard as of many waters, hereby was shewed the great extent of Christs voice piercing further then the voice of any other man, yea more efficacious then the voices of many men together to move the air, as when the Spirit came downe, *Act. 2.* a great sound, as of a rushing wind was heard, and the Apostles were filled with the Holy Ghost, so as his Word and will we receive the sanctifying Spirit to lead us into all truth.

Hitherto the description of the man appearing, now followeth the effect of this Vision, and of the sound heard in *Daniel*, and those that were with him by the river. Verf. 7. He was astonyed, and no strength remained in him, but fell to the ground into a dead sleep, being as it were through fear stricken dead, as he had been before chap. 8. 18, but those that were with him, who heard only the sound, but saw nothing, fled away and hid themselves for fear, so that *Daniel* was left alone. He both saw this glorious apparition and heard the sound, as being vouchsafed so great a favour, they were by Gods providence only present there at the first to testifie the terribleness of the voice, and that it was not a feigned, but true thing, that *Daniel* had then this wonderful revelation, that we might beleive: so when *Saul* was persecuting the Church of Christ, and had a Vision of a light from heaven, whereby hee was smitten downe to the ground, and heard that terrible voice, *Saul, Saul, why persecutest thou me?* there were others present, but heard not the words, only they heard a sound of a voice speaking unto him, and saw the light. *Daniel* being astonisht and falle to the ground, as he had been said, was comforted and raised up, and then the man, that so gloriously appeared said unto him, *Fear not Daniel, for from the first day, that thou didst let thy heart to understand, &c. thy words were heard, and I am come for thy words.* But the Prince of the kingdom of Persia with stood me 21 daies, but lo! Michael one of the chief princes came to help me, and I remained there with the King of Persia.

Here it is questioned, who is meant by the Prince of Persia, and resolved by the Ancients, an Angell set over that Kingdom, but whether good or bad, they agree not, some say, that it was a bad Angell, holding that every Kingdome hath two Angels set over it, one good and another evill, the good to move them that inhabit it unto good, and to stand for the good thereto, and the evill to infligate it to evill, therefore say they, an evill Angell is here meant, who stirred up the Persian King against the Jewes, to hinder the putting of Cyrus his Decree for the building of the Temple into execution, as I have shewed, that it was done upon Ezra, both in the time of Cyrus and Cambyses his son. Others, that it was a good Angell, who would not have the Persian to want such a people to serve them, as Pharaoh in times past would not, but to hold them still in the country, that were there, and to give to such as were gone into Iudea so great discouragement, that they might rather be willing to return

V. 7.

Act. 9.

V. 12.
V. 13.

Rupertus, Cassianus, Profeſſor.

Basil. Clemens, Rom. Gregor. Nazianzen. Hieron. Theodoret. Lyra.

Iulius.
Polanus.
Calvin.

turn again, then to continue there still. *Polanus, Junius*, and others of ours hold, that no Angell, but a Prince properly so called, viz. *Cambyses*, King of the Persians after *Cyrus* is here meant. But of what power could a man, though a great Prince, be to withstand the Son of God, as they take the man before spoken of to be, when as one Angell in one night destroyed in the hoast of *Snacharib* 185000. 2. It is as great a question, who *Michael*, whom he calleth their Prince, was, who he faith holp him, for if by *Michael* the Sonne of God be understood, as ours hold, and by the man before spoken of, Christ, how can he speak of him, as of a third person? To these, I finde nothing said by any man in way of resolution. And therefore it seemeth necessary to me to understand by the man before spoken of, not the Son of God, but an Angell of God repreſenting God, as an Angel many times doth, and speaketh according to one superiour to another of an inferior rank, according to instruction given from God, and so it may be conceived to have been done, *Dan. 12. 7.* and then the Prince of Persia must needs be another Angell by God set over Persia, as the Guardian of that Kingdome, or rather one of the Devils Angels swaying by his suggestions the King of Persia to oppose the building of the Temple in enmity against the people of God, who most earnestly desired the going forward of that work. For that God setteth any good Angell over an heathen kingdom to be a guardian to it, to intermeddle too much, as to argue before God for wicked Kings being permitted to hinder a good work, I cannot beleve, although there be some that stand for this, saying it doth not misbecome a good Angell so to doe, provided, that when God revealeth his will, hee cease to stand any further for it. Of the Devils angels, see *Revel. 12. 27.* where it is said, *The Dragon and his angels fought, and Michael and his angels.* It is true, the Son of God, Christ Jesus is shewed to *John* in the like manner, that this man here, but it is not therefore necessary to conclude, that he was the same; for some things hee spoken, are said of the four living creatures, *Ezek. 1. 12, 13. vers. 7.* their appearance was as lightening and as lamps, and burnished braſe. And if we take that glorious man for an Angel of God shewing himselfe unto *Daniel*, and the Prince of Persia for an angel of the devill, and *Michael* called the Prince of the Jews, for a principall Angel of God placed as Guardian over *Iudea*, and the Jews in chief, all things will very well agree. The angel of the Dragon or Devill might by opposing through Gods permission retard a good Angels coming to *Daniel* to comfort him, and he might in a kinde of duell be held by him in Persia during the time here spoken of, and then by *Michael* a principall Angel coming in to his help, prevail to come away and assure *Daniel* of the constant purpose of God to stand for his Temple and people. And touching *Michael*, it is not said any other wise, but *Michael* one of the chief Princes came to help me, not the Prince over them, as Christ is, but one amongst them, implying, that there were more such Princes of God. And this argueth also, that the Prince of Persia was not the King, because another of these Princes, who are called Principalities in heavenly places, because Angels of great power whether they be good or bad. Of *Michaels* contending with the Devill also about the body of *Moses* *Iude* speaketh, saying that he durst not then bring a railing accusation against him, which argueth, that *Michael* this Archangel was one under an higher power, viz. God, and touching Christ, it is said, that he shall come with the voice of an Archangel, therefore he is not the Archangel so often in Scripture spoken of, vers. 20. He also saith, that he would now goe forth and fight with the Prince of Persia, which was done, when *Cambyses* being dead, who had bene stirred up by the suggestion of the Devill to hinder the building of the Temple, *Darius* came to be King, who took order for the going forward of that work until it was fully finished, no evill angel having power any more to hinder it. Whereas he addeth, when I am gone forth the Prince of Grecia shall come, meaning the evill angell, that should stir up *Alexander* the Greek Emperour, who should also attempt something against the Temple and Jews, as he did, although miraculously by God inhibited from doing any harm to it or them. From the care taken to answer *Daniel* praying, note that so soon as the faithfully

Rev. 1.13,14.

Ephes. 6.12;
Jude Epift.

1 Thes. 4. 16.

Note.

V. 20.

V. 21.

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full pray they are heard, and shall be certainly answered, although they may for a time be delayed. 2. The faithfull have enemies amongst the Angels, but they have also friends, which shall doe them more good at length, then they can doe them hurt. 3. Such Kings and kingdomes, as worke against Gods people, and hinder his worship, have the Devill for their Prince, who insigeth them to this great wickednesse, although they know it not, but they shall one day know it to their cost, according to which the Apostle speaketh, Ephes. 2. And when I am gone forth the Prince of Grecia shall come. It hath been already shewed, that by this Prince another Angel of the Devill is meant, who should stirre up the Grecians after the Persians, against the people of God, to persecute them also, for all such Principalities were bent to doe the Jews what mitchief they could, only Michael together with Gabriel stood in opposition to them, that is, the holy Angels, who had their names from *H*, that is, God, one the strength of God, the other, one like God, because all so armed with Divine power, and by revelation from God knowing things to come long before. And this Angell speakest this, of the coming of the Prince of Grecia, when he should goe out to fight with the Prince of Persia, because the subduing of one of them by the other is shewed, chap. 11. but this was not indeed done till 200 years after. In saying then, none stood or held with me in these things, but Michael your Prince, hee meaneth not, that none of the good Angels held with him, for they all doublefleſt were ready to doe for God people in all their straites, but none of those angels that were Princes of other Kingomes, and ruled over them by their suggestions, leading them on blindly in superstition and sin, but Michael and his Angels, as may well be understood, because when a Prince is spoken of, in way of partaking in being for or against other Forces, he is not meant alone, but he and his forces following him: The Angels then have their fightings, as well as men, the good against the evill in behalf of men, good or evill, whereby the prosperity of the good people of God is much hindred many times, they having advantage given them by their finnes, but the good angels shall at length prevail, as it is laid, that Michael and his Angels did, Revel. 7. against the Dragon. And from that which is here said, also, we may argue, that Michael was not the Son of God, but a principall Angel, because he saith, that hecholp him in fighting, hereby implying, that he was but his fellow and confederate, as it were, as one Prince, that cometh in time of war to help another. But what is it, that he saith, I will tell thee what is written in the Scripture of truth: by the Scripture of truth is meant the Decree of God which is spoken of as written indelebly, to shew the certainty thereof, that neither Daniel nor any of his faithfull people might be discouraged for the troubles in present or in future, as being assured that nothing, which may seeme crosse to the good promised unto them, came or could come to passe without God, but as he had decreed for the exercise of their faith and patience, and the chastisement of them for their sinnes.

CHAP. VI.

And in the first year of Darius the Mede, I stood to confirme and strengthen him, Here the Angel, that talked with Daniel, to purchase the more credit to that which he said, and to make him and his people the more confident in his help, recounted unto him, what he had already done in favour of them, viz. holpen the King of the Medes against the Babylonians, that by this means, the Medes and Persians prevailing, they might have liberty to returne, which they could not have had, if the King of Babylon had continued still.

There shall stand up yet three Kings in Persia, and the fourth shall be rich above them all. From hence, the Rabbins gather, that after Cyrus, in whose third and last year of his Monarchy Daniel had this Vision, as we may see chap. 10. there

Hiron.
Lyra,
Polanus.

Note.

V. 3. 4.

V. 5.

Note.)

there were but three kings more of Persia: but this is against all Historicall relations, whereby it is shewed, that after 3. Cambyses who reigned 7 years, Smerdes 6 moneths, Darius Hystaspis 36 years, Xerxes, the fourth here spokēn of, especially for his exceeding great wealth, 20 years, for his wealth was so great, that he was able to maintain an Army of 1000000 of men. After Xerxes Artabazus 7 moneths, Artaxerxes Longimanus 40 years, Xerxes 2 months, Sogdianus 7 months, Darius Nothus 19 years, Artaxerxes Muemon 43 years, Artaxerxes Ochus 23, Arses 4, Darius Codomanus 6. For thus long the Persian Monarchy stood, but then came under the Grecian, Darius Codomanus being overcome by Alexander, the whole time of the Persian Monarchy, taking in the time of Cyrus after the Monarchy attained 203 years, whereas three only are spoken of in this place, and a fourth at the most stirring up of war against the Greeks, this is done, because the scope of the Angel was not to shew how many kings in all should hold that Monarchy, but how many before the quarrel begun betwixt the Persians and Grecians, whereupon afterward the Grecians invaded and overcame the Persians, in the time of whose reign he intended in the revelation following, to shew what doings there should bee in the world, what contentions or concords betwixt the divided Kings, that sprang from the Grecians, & what the people of God should in those times suffer, and how long. For which purpose it is nothing availeing to speak of any more kings of Persia, then he doth, he passing al those over after Xerxes in silence cometh immediately after his moving against the Greeks, to speak of them, and the first mighty Monarch Alexander, & then of the Ptolemies and Seleucid, betwixt whom after a few years the Grecian Monarchy was divided, or at the least so much of it, as whereunto the Jews had any relation in respect of subjection or prevalings, at any time, because the end of all this was to shew them from falling into desperation for the troubles to come upon them. Thus Jerome, and Lyra, ex. Polanus not differing herefrom in the main, that there were divers other Kings after Xerxes, the fourth here spoken of, for both of Darius, Artaxerxes, and Ahasueros we read in Ezra and Nehemiah, yet he giveth this as a reason, why they that reigned after Xerxes, are passed over unmention'd, the Monarchy was not thenceforth so entire, but much shaken by the falling away of some Nations from obedience to the Persians. But forsoomuch as they continued still mighty Monarchs, I rather rest in the reason before yeelded. From this Angels laying, that he strengthened the Median kings, Note, that even when one heathen king, that prevaleth against another, it is not by his own strength, but some Angel of God helpeth him, and hereupon inwardly moveth him to shew favour to Gods people, but if after this he doth not, but turneth persecutor of them through the suggestions of an evill angel, the time shall come, that as he by help from above overcame, so he shall be by another overcome and destroyed: And thus it is to be thought, that the fight and contention is betwixt the Angels good and evill, the good move the Monarchs of the World to faveour the people of God, but the evill to persecute and vex them and to hinder them in any godly enterprise, which they take in hand.

He foretelleth of Alexander the Great, and of the dividing of his kingdom into four, of which see before chap. 7. 6. and chap. 8. 8. And the King of the South shall be strong, and one of his Princes, and he shall be strong above him, and he shall have Dominion, and it shall be a great Dominion. Having spokēn of the division of Alexander's kingdom into four, here leaving two, he declareth onely things to come concerning the other two, with whom the Jews had to doe. And it is to be noted, that the Angel in his predictions of things to be done many years after is so punctuall, as that an historian writing things done cannot more exactly set them forth, that the fourth king from Cyrus should be so rich, that he should go against the Grecians, that from a mongst them a more mighty King should arise, that this kingdom should be divided into four, but not of his children, but strangers, and that of them four two should be most remarkable, and lastly, particular passages betwixt these two, and those in a long proesse of time one after another. For what doth

S f f

Lyra.

Ptolomaeus.

Ptolemaios l. t.

Dicitor. Sicul.
l. 12.29. libl.
v. 10.

V. 6.

doth this shew, but that there is an Omnipotent and Omnipotent God, who ruleth over all the World, and decreeth long before, how all the weighty affaires of kingdomes shall be transacted from time to time, that we may believe in him and serve him, and fear him only, and if we doe so, be comforted in our greatest adversities, for they come not unto us at the will of men but of God, who is our God and Father.

For the Kings of the South here spoken of, hereby the king of Egypt Ptolemie the son of Lagus is meant, who attained a very large kingdome, but yet one of his Princes, that is, a Prince descending from him, Ptolemie Philadelphus attained a larger, and was more famous for wisdom and the love of learning, for he gathered together all sorts of Bookes, and procured 70 of the Elders of the Jews to be sent unto him to translate the Old Testament into Greek, furnishing thus his library with that also. Thus Lyra, but Ptolomaeus saith, that by one of his Princes is meant one of Alexanders Princes, Seleucus, who gan the kingdome of Syria, and was a greater King, then Ptolemie. And of the Egyptian Kings he reckoneth up 6. Ptolemie Soter, the sonne of Lagus, whom the Macedonians yet held to be the son of Philip of Macedon, the son of Amyntas. He was a great King, and called Soter, a saviour, from the contrary, because that through the wars, that he made against Seleucus, the Syrians suffered much and many of them perished. For the Monarchy of Alexander being divided into four, each king sought to enlarge his kingdome what he could, by which means great wars were made, especially by Ptolemie against Seleucus and Antigonus, another of those kings, and he greatly enlarged his kingdome. After him was Ptolemie Philadelphus before spoken of, 3. Ptolemie Energates. 4. Ptolemie Philopator. 5. Ptolemie Epiphantes. 6. Ptolemie Philometor. And the King of Egypt is called King of the South, because Egypt lay southward from Judea, and Syria North, for which the king of Syria is called king of the North, betwixt which two were the Jews, and therefore continually subject to be oppressed by them. Of the kings of Syria he reckoneth up eight. Seleucus Nicanor. 2. Antiochus Soter. 3. Antiochus Theos. 4. Antiochus Callinicus. 5. Seleucus Ceramus. 6. Antiochus Magnus. 7. Seleucus Philopator. 8. Antiochus Epiphantes. For Seleucus Nicanor, or Nicator, he was at the first but a Prince of Babylon, then Antigonus the king falling out with him, he went to Ptolemee the king of Egypt, and having obtained of him 1000 Foot men and 300 Horsemen he returned to Babylon and recovered his principality there, growing after this very wealthy in a short time. Then hee was made king of Babylon, and Medea, and enlarged his Empire beyond Euphrates. Hee also gan Mesopotamia, Armenia and Cappadocia. He had also the Persian, Parthian, Bactrian, Arabians, Tapirians, Sagdians, Arachotes, Hircans, and other Nations even to the river Indus subject unto him, so that except Alexander himself, no man ever had so large an Empire in Asia, as he. Thus also Diodorus Siculus Appianus, Alex. Mneon and Livy. But of the history of this kings proceedings who became so great, and of Alexanders kingdome first divided amongst four, then coming into the hands of these two, the king of the South and North, see my Continuation after Esther. pag. 101. 102.

And in the end of years they shall join themselves together, for the kings daughter of the South shall come to the king of the north, and make an agreement, but he shall not retain the power of the arm, neither shall he stand, nor his arm, but shee shall be given unto him, and they that brought her and he that begat her, and he that strengthened her in these times. Having before shewed, to what greatness two of Alexanders Princes should grow, and one greater than the other, that is, Seleucus Nicanor, & Ptolemie Soter, now he proceedeth to shew further, how that after many battels fought formerly between them, when they were both dead and had ended their dayes which were many, for Ptolemie Soter, and Seleucus first dyed, and his son Antiochus Theos succeeded him, and Ptolemie Philadelphus after the death of his Father was king of the South, that is, of Egypt, after which this was done. According to this prophetic then, by the end of years, is meant the end of the years of Ptolemie Soter, when his son Ptolemie Philadelphus reigned after him. Forthen,

Note.

as is here foretold, the King of Egypt to make peace with Antiochus Theos, gave him his daughter to Wife, Berenice by name: whereas he had another Wife or Concubine before called Laodice, but she was put down and Berenice taken for the effecting of peace.

Thus it was thought, that a sure foundation of Peace betwixt the Kingdoms was laid, but God, who hateth such doings, turned it into an occasion of speedy destruction to Antiochus Callinicus, for Laodice, whom he had put away, but being won by the love of her look again, took occasion for his inconstancie to poison him, and he being dead, Antiochus Callinicus his son by Laodice, coming to the Crown, that he might reign the more securely, slew Berenice, his other Wife, the King of Egypt's daughter, together with her son, being infligged thereunto by his mother Laodice.

But such abominable wickednesse went not long unpunished, for Ptolemie Philadelphus being dead not long after his marrying his daughter Berenice to Antiochus Theos, his son Ptolemie Evergetes, that succeeded him, to be revenged for the murtheing of his sister and her son, made war upon Callinicus of Syria, and many of his subjects out of a detestation of his cruelty, revolted from him to the King of Egypt: by which means he being greatly strengthened, subdued much of that Kingdom, took Laodice the mother and put her to death, and followed on his victories so, as that, had not newes come of troubles arising at home in his own kingdom, which caused him to return; it was thought, that he would have brought under all Syria, as I have shewed also in my foreaid Continuation, pag. 109. 110.

And thus all was fulfilled, that is here said so long a time before, *she shall not retain the power of the arm, neither stand*, which is so spoken, because a Queen, as Berenice was, after joining in marriage with the King of Syria, is of great power with the King to hold him, as it were, by a strong hand from doing hurt unto the family of which she cometh, but with her it fell out contrary; for her husband was poisoned, and a new King reigning, he was so far from having any power, that she was not able to save her own life, or her childs, as appeareth by the History before going.

And she was taken away by death, when murthered by Antiochus Callinicus, and he that begat her was taken away before that, Ptolemie Philadelphus, who with his Forces, if he had lived, would have been a strengthening unto her, and was as long as he lived; which is meant by saying, *in those days*; but when he was dead, his brother being too slow in his setting forth for her rescue, perished before that he came.

From all which, note, that wicked means by unlawfull marriages, of making peace are not available; but through Gods curse thereupon, shall produce cruell and bloody warres: for Solomons peace was thus turned into trouble.

2. Murther and bloudshed shall undoubtedly be punished with bloudshed, how cunningly soever it be contrived: as it was in Laodice after the second murther by her instigation committed. Polanus following Appianus Alexandria, saith, that Laodice was the daughter of Ptolemie Philadelphus also, and that here was the foul sin of incest committed: but this is not probable, because then Ptolemie Evergetes the brother of Berenice would not in way of revenge for the death of one sister have slain the other; and because, as I have shewed in my foreaid History, that Laodice was but the Concubine of Antiochus Theos.

But out of a branch of her roots one shall stand up in his estate, that shall come with an army and enter into the fortresses of the King of the North, and shall deal against them and prevail: Having shewed v. 6. how Berenice the daughter of Ptolemie Philadelphus should be taken away, and her father also, who dyed before that Antiochus Callinicus had shewed that cruelty against her; now he proceedeth to shew the manner how this should be done.

By this branch understand Ptolemie Evergetes, who made warre, as was said before, against Antiochus Callinicus and mightily prevailed; and returning,

Sff 2 as

Note.

Polanus.

V. 7.

V. 8,9.

Hieron.

Joseph, lib. 2.
contra Appian.

V. 10.

as is said v. 8,9, carryed away the Idols of Egypt, which Cam'yes the Persian King had before taken in great numbers, and precious vessels of silver and gold, *viz.*, of silver 40000 talents, as Jerome saith; and he is said to be a branch of his roots, because he sprang from the same parents, Ptolemy Philadelphus and her wife, and returned again at the hearing of troubles arising in his own land, as hath been already said.

To this Josephus addeth, that Ptolemy Evergetes having obtained so great victories, although he carried away the Egyptian gods, yet he sacrificed not unto them, but going to Jerusalem, in his return he in way of thankfulness to the god of the Jews offered his oblations at the Temple there.

*But his sons shall be stirred up and shall assemble a multitude of great forces, and one shall certainly come and overflow and pass through, then shall he return and be stirred up even to his former self: Antiochus Calinicus being subdued, as is aforesaid, dyed, his Kingdom of Syria becoming a prey to Ptolemy: but now it is further shewed, and accordingly it came to pass, his two sons, Seleucus Ceraunus, and Antiochus Magnus went against Ptolemy Philopator, who now reigned after his father Evergetes in Egypt, but Ceraunus the elder brother dying whilst he was upon the way, Antiochus Magnus hearing of it, went forth in the same expedition, and of him it is singularly here said, *one shall certainly come and overflow:* But this was not immediately after the death of his brother, at what time he was very young, but having gone through many adventures before, and fought with those of his own subjects that rebelled against him: For after all this he went against Ptolemy Philopator, a sensual man, with a very great army, and got the victory at the first; but Ptolemy being hereby forced to leave his plateau for a time gathered a great army and fought with Antiochus and overcame; and then Antiochus having also other enemies, made peace with Ptolemy, that he might go against them.*

And this was according to that which followeth, v. 11. and the King of the South shall be moved with choler, and shall come forth and fight with the King of the North, and he shall set forth a great multitude, but they shall be given into his hand: that is, Antiochus the King of Syria, who brought into the field as great an army as Ptolemy, even twenty thousand, and yet the victory fell to Ptolemy, as hath been said, and he was forced to make peace with him; of all which see more at large in my foresaid Continuation p. 117.

And when he hath taken away the multitude, his heart shall be lifted up, and he shall cast down many ten thousands, but he shall not be strengthened by it: that is, Ptolemy by his good success before spoken of, shall be puffed up with pride, and go to the house of God at Jerusalem, and presume to enter thereto, which was in any man a most high degree of pride, but the high Priest praying God to keep his house from being thus profaned, he was immediately smitten, so that they thought he would presently have dyed, wherefore his servants carried him forth; but he took this repulse so indignantly at the Jews hands, that he threatened to take revenge upon them. For this the Jews being filled with feare, were cast down in prayer and fasting, which was his calling of many Myriads down; and God was by them intreated miraculously to save them and their City to the Kings great detriment, he being again smitten in his person, and his Elephants so scared, that they turned back upon the Kings Army and slew many of them, so that he was nothing strengthened, but rather weakened hereby. Lxx by his casting down of many 10000, understands Antiochus his army, but who doubteth but that he was strengthened hereby? this was after that.

For the King of the North shall come, and set forth a multitude greater then the former. This is said to have been done after many years, for it was not till after the death of Ptolemy Philopator in the time of his son Ptolemy Epiphanes being but 4 years old. For Philopator having reigned 17 years, in which time he lived in all sensible pleasure with Agathoclea and Agathocles, the sister and the brother, dyed; and his young son was under the tuition of these two. Hereupon Antiochus Epiphanes taking advantage of the evill condition wherein things were in Egypt,

Egypt, by means of these Upstarters and this Infant, came with a great Army, which he prepared against Philopator, and procured the King of Macedonia to joine with him, it being between them agreed, that the Cities which they should take in Egypt, should be shared between them, one part which lay neareast to the King of Macedonia, going to him, and the rest to Antiochus. And this is that which is here said of many coming against the King of the South, and of a greater multitude brought by the King of the North, then before. *Also the Robbers of thy people, shall exalt themselves to establish the vision.* This was done, when the Egyptians and Syrians being thus in war on both sides of Judea: Onias the high Priest went into Egypt, where he with his brethren had a place assigned unto him in Heliopolis, and there built a Temple, pretending the accomplishment of the prophetic of Esay ch. 19, where it is said, *There shall be in that day an Altar in the midst of the Land of Egypt.* And by this means many Jews were drawn thither, and many tooke part with Antiochus.

Now because that vision was pretended, it is said, *that they may fulfill the vision,* yet they that did this are called Robbers, Vulg. Lat. Prevaricatores, because it was a manifest transgression to sacrifice in any other place, then at Jerusalem; and they erred in making such application of the prophetic of Esay, and therefore it is further added, that *they shall fall;* and so they did indeed, for the Romans coming into Egypt and subduing it, burnt this Temple, and laid it even with the ground, destroying the Jews there in great multitudes.

Note hence, that they are robbers of God, and notorious transgressours, that presume to serve God any otherwise then he hath in his word appointed. For to his word we must take heed in all things, and not goe therefrom so much as in any circumstance; for the Jews offending herein escaped not the vengeance of God.

Note also, that any part of the word being mis-understood, will not bear a man out, if he doth contrary to the meaning; so that we had need to consider and search diligently for the true meaning of every place, that we be not unawares entangled with error, and consequently come into danger of destruction.

Lately the pride of those, that goe upon false grounds of Scripture is so great, that when they doe abominably, they bear it out, as if they were the most pious of all others.

So the King of the North shall come and cast up a mount, and take the most fenced cities, &c. How this was fulfilled, see in my foresaid Continuation p. 126. Antiochus Menelai having his Army ready to come against Egypt with the united forces of Macedonia, the Egyptians sent Embassadors to the Romans, desiring to take their young King into their protection, and to forbid the two Kings to go on in their war against their land; to this the Romans readily assented, and sent to forbid them; but Antiochus nothing moved hereat, went on and fought, and tooke divers Cities of Egypt, the Romans being in the mean time bidden in their war against Philip King of Macedonia. v. 16. *And he shall stand in the glorious land, which by his hand shall be conquered:* touching this, the Jews seeing the good success of Antiochus, fell to him, so many as were about Jerusalem, and he being entered their City, they helpe him to drive out the Garrison of the Egyptians, which held a tower there; and this was his standing in the glorious land, and the consuming thereof by his hand, because he consumed the Egyptians there, and their adherents; there none left now but such as stood to him.

He shall also set his face to enter into his whole Kingdome, and his upright ones with him, and he shall give him the daughter of women, corrupting her, but he shall not stand on his side: the Vulg. for these words, and his upright ones with him, hath it, he shall do right things unto him, to likewise Hebr. the meaning is, Antiochus having taken divers Cities of Egypt, not being satisfied herewith, shall seek the overthrow and conquest of the whole Kingdome; and to this end shall politickly cast

Lyra.

Note.

V. 15.

V. 16.

V. 17.

V. 18.

cast about to do it, by giving to Ptolemy Epiphanes his daughter Cleopatra to Wife, for which, it is laid, he shall do right things with him, that is, in appearance; because this seemed to tend to the settling of a peace, although he had another end in his mind, viz., by the means to take advantage. And thus it came to passe, for Antiochus, who before despised the Romans, and set light by their charge to desist from attempting any thing against Egypt, hearing that they were upon terms of Peace with Philip King of Macedonia, sent an Embassage to them, telling them, that he would make peace with Ptolemy and give him his daughter Cleopatra to Wife, and restore the Cities which he had taken; which he did, espousing her unto him at the 7 year of her age, and marrying her at the 13. But when as he thought by her means the more easily to obtain the kingdom of Egypt, she rather stood for her husband, and he was disappointed. And his daughter Cleopatra is called the daughter of women, because she was one most rare for her beauty, being also wife and understanding.

After this he shall turn his face to the Isles and take many, but a Prince for his own behalf shall cause the reproach offered by him to cease, without his own reproach he shall cause it to turn upon him. This was fulfilled when Antiochus falling upon the Islands of Asia, and making warre upon them, tooke many; but they being in leagu with the Romans, soone had aid against him. Scipio Africanus being sent, who is the Prince here spoken of, and the reproach caused by Antiochus ceased, and was turned upon him, when as Scipio overcame and chased him away, who before had overcome, and to their great reproach subdued those Islanders.

Thus Lysias calling him Africanus, whereas in truth his brother for his victories in Africa had that surname, and he for his victories in Asia, of Scipio Asiaticus.

V. 19.

Then he shall turn his face to his own land, but he shall stumble and fall, and not be found: For Antiochus being beaten from the Isles of Asia, thought to returne home into Syria his own country, but in the way he was slain and cut in pieces so as that his dead body being fought could not after this be found: Thus Lysias alledging 2 Macab. 1.16. But because, as I have shewed in my foresaid continuation, that this Antiochus dyed in Syria 2 years after his war with the Romans ended; that spoken of Antiochus 2 Mac. 1. must be understood of another of that name, and not of him; for his falling and not being found, this was fulfilled by his death happening so soon after, viz. anno 27. of his reign, it being a common phrase to express the state of the dead, &c. &c. and no more seen.

V. 20.

Then shall stand up in his estate a raiser of taxes in the glory of the Kingdom, but in a few days he shall be destroyed neither in anger, nor battell; the Vulg. for a raiser of taxes in the glory of the Kingdome, hath it, *vilissimus & indignus de re regi*: but herein the scnic, which he conceived that was the translatour, was rather respected then the words: Seleucus Philopator who was the King here prophesied of, (for he succeeded his father Antiochus Magnus) was a man to ignoble in his life, that in all his time he did nothing of note, although he reigned 12 years; and for this, the Vulg. reads it so, a most vile man, and unworthy of Kingly honour: wheras Hebr. it is, an exacter passing through the glory of the Kingdome: as if he had said, he should be King indeed; but of him nothing else should be memorable; then that he should be permitted to reign and wear the ornaments of a King, but all his glory should lye herein only, his imployment all the time being nothing else, but as of a Tribute-gatherer of the Romans, to whom he was to pay according to his fathers agreement 1000 talents per annum. For his destruction, it was by Heliodorus a man in high place about him, who ruled all as he pleased, but because the King had sent his son for an hostage to Rome, and called his brother Antiochus away, who lay as hostage therbefore; he now fearing at his return, that he should not bear any such way any more, poisoned him, and thus he fell not in wrath, nor battle, but by treachery.

Yc

V. 21.

Note.

Yet if this were the Heliodorus sent to rob and bring away the spoiles of the Temple; of whom it is spoken 2 Mac. 3. that Seleucus sent him to Jerusalem to this end, when he heard of the great treasures there; but he returned well couraged and without the said Treasures, as there is shewed at large: It is worth the noting, that both the King that sent him, had him made by the just judgment of God, the instrument of his destruction: and Heliodorus went not after that long unjudged; for after that treacherous fact done by him against the King, Eumenes the King of Pergamus came and slew him, and delivered the Kingdom to Antiochus the foresaid brother of Seleucus at his return from hence, hoping by this means to have him ever after a sure friend: wherefore it is an evill covetousnesse in any, to covet treasures sanctified, and will undoubtedly bring destruction upon the covetors.

And forsoomuch as Heliodorus being before punished for his sacrilegious attempt, was nothing amended, but by his ambition ran into another foul sin of murthering his King, and then was payed for al together by his own bloodshed: Note that when a mans sins come to the full, he shall escape Gods judgments no longer.

Lastly, because he is said to have done this in hope to reign, but was thus prevented: Note that murtherers of their Kings judgments sleep not, but are at the door and shall suddenly come upon them and they shall not escape; there being no example to be found of any that have committed this horrible sin, but vengeance hath been taken of them within lesse then a year; as upon all the murtherers of Julius Caesar, and of Kings commenmorated in Scripture, that were murthered by such as reigned in their stead.

And in his estate shall stand up a vile person to whom they shall not give the honour of the Kingdome, but he shall come in peaceably and obtain the Kingdome by flattery: According to this prophetic, Seleucus being dead, Antiochus called Epiphanes succeeded in his Kingdome, although not his son and heire, but his brother. For his sons name that should have reigned in his stead, was Demetrius now a pledge at Rome in stead of this Antiochus, who was a pledge there before, and because he was young, being but 10 years old, his uncle Antiochus entered the Kingdome at the first but as a Protectour, but after he had entered, he soon took it upon him as King. And because he was Uncle to Ptolemy Philometer, who now reigned in Egypt, being very young also, he ambitiously sought to be Protectour of the Kingdome of Egypt, but being rejected by the Lords of that Country, he prepared to make warre against them; whereupon they sent to Rome and Epiphanes was soon sent, who came opportunely as he was marching towards Egypt; after speaking with whom, and seeing the Senates Letters, he durst not goe any further, but returned home.

Now he is said to be a vile person, because not the heir to the Crown, but of an inferiour condition, and that they gave not to him the honour of the Kingdome, because the father of Seleucus Philopator appointed him and not this Antiochus to be King after him, but he obtains the Kingdome by flattery, pretending nothing, but to be Protectour in his Nephews minority.

And with the arms of a flood they shall be overthrown from before him, and shall be broken; yea also the prince of the covenant, the Vulg. and the arms of the fighter shall be expoynted from before him: but the New Testament agreeeth best with the Hebrew, the word **בָּשָׂר** signifying a flood, and it is word for word the arms of a floodful overflow; the meaning is, that Antiochus being repelled by the Lords of Egypt in his sute to be Protectour of the young King his Nephew; gathered Forces to fight against them, and they coming as a flood with Forces staiing downe all things, were overcome by him, and they being overcome, their King called the prince of the covenant was overcome also. And by this name he is called, because when Antiochus had beaten his Lords, he told him, that he did what he had done, not out of any ill will, but love towards him, and desire of his good; and to perswade him of this he made a covenant with him to be true to him, and so he became Protectour of the Kingdom, as he being thus drawn by him agreed with him, and made a covenant with him.

V. 22.

And

V. 23.
V. 24.

And after the league made with him, he shall deceitfully, &c. For when Antiochus had thus agreed with the young King, he came with small Forces and carried away out of the chief Cities of Egypt, of which he thus became Master, so great riches, as none of his progenitors had ever formerly done. This Ptolemy Philometor seeing into, sought to agree with his brother Phylem, who had before by his mothers instigation, contended with him about the kingdom : the kingdome of Egypt being thus divided between them both, Antiochus Epiphanes hearing this, gathered great Forces again to invade Egypt, but the States of Egypt sent Embassadors to him to know the cause, and what would satisfy him, that he might abstain from hostility : then he demanding certain Cities which had been taken before, the Egyptians who sent to the Romans for aid during this parle, having Embassadors sent from thence to prohibit Antiochus to goe against them, thought that they should have had peace ; but he knowing that the Romans were busied in another War in Ma- cedonia, went on, and at length, when they saw no remedy, they yielded the cedron, went on, and at length, when they saw no remedy, they yielded the demanded Cities unto him, and so had peace again.

Joseph. antiqu. l.
12. c 4. 5.

Josephus relateth the history of Epiphanes thus, He coveting to get the kingdom of Egypt, took the opportunity of Ptolemy Philometors childhood, to invade Egypt with a mighty army, but was encouered by Euleus and Leneus two mighty Princes of Egypt ; who in times past, had uled to invade and overflow Syria with great Forces ; yet Antiochus prevailing, they were both slain and their Forces scattered : And therefore by these the arms of an overflowing flood, which were broken, may be understood.

The other Princes of Egypt seeing this, sought to have a covenant made with him about the Tuteleship of the young King his sisters son, amongst whom Tryphon was the chief, being therefore most probably here called the prince of the covenant, who is also said to be broken, because after this league made, Antiochus took order to take away Tryphon by cutting him off, that he might not be hindered in his designs ; and then he entered Memphis not with many, as had been covenanted before, wherein the chiefe strength of Egypt lay ; placing a Garrison of his own there, by which means he kept the country in awe, and carrying great treasures away, as was before said, domineered for a time, as here is further said, at his will. For it was but for a time, for Ptolemy Philometor being grown up to more years, took courage to him to drive the Garrisons of Antiochus out of his land, of which it is said, the King of the South shall be stirred up with a very great army, but he shall not stand, for they shall forecast devices against him. Hereby the forecasters of devices against him are meant his own Lords, who shoulde under hand take part with Antiochus against their own King, because they feared, that he being young and unexperienced, Antiochus would prevail, and then it wold goe ill with them : and by this means Philometor was overthrown, as it is here said, but he shall not stand of these wicked devices against their King, it is further said v. 26. Yet he that feed of the portion of his meat, shall destroy him ; to make it further plain that his own subjects and servants were meant, as is aforesaid, v. 27. And both these Kings hearts shall be to do mischief, and they shall speak lies at one table, but it shall not prosper, for yet the end shall be at the appointed time. Lyra taking the practising of devices before spoken of to have been for the making of peace to the great disadvantage of the King of Egypt, whereby he afterwards fell ; saith, that being concluded, Ptolemy sealed Antiochus, but whilst they shewed mutual love either to other in their speeches, and court complements, they neither of them intended what they said in their hearts, and this he calleth their lying one to another, one aiming at nothing else but the circumventing of the other ; Antiochus aiming at the getting of all Ptolemies kingdoms, and Ptolemy at the getting of his, but it shall not prosper ; neither of them shall have his desire this way, because the end of either of these kingdoms shall be at the appointed time, that is, the time set by God, and not before by any force or fraud of theirs against one another : the Vulg. rendereth it, yet the end shall be at another time : or rather this appointed time is that spoken of vers. 29. when by the Romans

V. 25.

V. 26.

V. 27.

Lyra.

Armens an end was put to the stirrings of Antiochus against Egypt any more.

Then shall he return into his Land with great riches, &c. that is, Antiochus with much wealth by his foorsaid expedition gotten in Egypt, and his heart shall be against the holy Covenant, and shall doe exploits ; this is put here in brief to be further dilated upon ver. 30.

At the time appointed he shall return and come towards the south, but it shall not be, at the former or as the latter. From whence we may gather, that he went out against Egypt twice before, and that this was the third time, once vers. 23, 24. when he returned with so great riches out of Egypt, as never any king of Syria did before him, the second, vers. 25, 28. when he carryed away great riches also. But now the third time he goeth out, but not with the like successse, and herof the reason is shewed, ver. 30. For the ships of Chittim shall come against him, therefore he shall be grieved and return, that is, the Romans being fought unto by the Egyptians, sent Popilius a Senator unto him with letters from the Senate, forbidding him to meddle with the Egyptians their confederates, and requiring him to rest content with his own kingdom. And when he desired time to consider what to answer, he having made a circle with his stafe round about Antiochus charged him not to depart out of it, till he had given that his answer to the Senates letters. At this he was much troubled, yet durst doe no otherwise but d. part with his army homeward again. But now the wicked plot which he had before in his head against the Temple at Jerusalem called the holy covenant, because the Ark of the Covenant or testimony stood there in the most holy place, he most barbarously put in practice. He shall return and have indignation against the Holy Covenant, and have intelligence with them, that forsake the Holy Covenant, &c. Of this see my Continuation often spoken before pag. 131. 132. how Menelaus the High Priest at that time consented with him, and went into the Sanctuary before him, which he robbed of 180 talents of gold and silver, and having slain of men, women and children 80000 and sold for slaves 40000 he returned home into his own country.

And armes shall stand on his sides, and they shall pollute the Sanctuary and take away the dayly Sacrifice, and shall place the abomination making desolate. This was fulfilled when Epiphanes had a garrison of Macedonians in Jerusalem to keep all in awe, that none might dare to stir against him whatsoever he did, and when within two years he sent to prohibit sacrificing to God, or keep his laws, punishing all such as obeyed him not in most cruel manner, and to set up in the Temple the image of Jupiter here called the abomination making desolate, because that for Manasseh his doing the like, and setting up idols altars to pollute the Temple the land was made desolate by the Caldees for 70 years, and so was in danger to be again for this. Whence note, that abominations in a land bring desolation to it, the one being as inseparable from another, as the effect from the cause, burning from fire, darkness from night, or the destruction of the bodily life from poison being drunk. And although idolatries of all sorts are most commonly set forth by the name of abominations, yet it is certain, that there are other grosse sins, which are abominations also, i. e. culpe. Dan. 9. 27. it is said, for the overspreading of abominations he will make it desolate, when as the Jews had left all their Idolatries after their return out of captivity. Wherefore there be other abominations working to desolation as well as idolatry, yea to a greater and longer lasting, and what these principally be, read Mat. 23. 13. O Jerusalem that killst the Prophets, &c. Behold thy habitation shall be left desolate, which intemate, that bloudshed, and specially of Prophets and men sent of God, but above all of Shiloh, that sent one, bringeth the greatest and most dreadfull desolation of all other sins.

And such as doe wickedly against the Covenant shall be corrupt by flatteries, but the people that know their God, shall be strong and doe exploits. This was fulfilled in Alcibiades a Priest of the seed of Aaron, as is shewed 1 Mac. 7. who was a vile instrument, to promote heathenism amongst the Jews, and corrupted many, and in Eleazarus, and the mother with her seven children constantly suffering torments

V. 28.

V. 29.

V. 30. The vulgar reads it Remans, and of the reason why they are so called, see Numb. 24. 24. in my Exposition therupon.

V. 30.

V. 31.

Note.

Ezek. 8.

V. 32.

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2 Mac. 7.

ments in extremity for the Law of God, and in *Mattathias* and *Iudas Maccabeus* and his brethren, who valiantly fought against the heathen and expelled them from *Jerusalem*; and cleansed the Sanctuary, and set up the worship of God there again that had long ceased.

V. 33.

And they that understand among thy people shall instruct many; yet they shall fall by the sword, and by flame, and by captivity many days. This was also fulfilled in *Mattathias* the High Priest, by whose instructions and exhortations many were moved to join with him in a resolution to vindicate the Laws and Temple of God from violation, but at the first their enemies coming upon them on the Sabbath day, when they made scruple of fighting to defend themselves, many hundredths perished by the sword of the enemy, and many were carried away into miserable exile; as in the books of the *Maccab.* is shewed at large, and many suffered by fire at other times.

V. 34.
1 Mac. 7.

Now when they shall fall, they shall be holpen with a little help, but many shall cleave to them by flatteries. This help they had by *Iudas Maccabeus* and his brethren, and *Alcimus* was the man that flattered with them, and *Nicanor*, who pretending to make friendship with *Iudas Maccabeus* would have circumvented and taken him, ver. 35. *And some of them of understanding shall fall to try them, saying to make them white even unto the end, for it is for an appointed time:* this was fulfilled in *Iudas Maccabeus* and other Priests of understanding his brethren, when they were slain one at a time, and another at another, but they were by this means only tried and purged, and made white to walk with Christ in white in another world, as it is said to those in *Sardis*, that kept their garments and defiled them not, and of those that came out of great tribulation being clad with white robes. *Even to the time of the end,* this is added to shew the sufferings of the faithful in this world to be, not for a short time only, and then to be free, but when persecution ariseth continual, yet for their comfort it is said, *for an appointed time,* it shall be no longer so then God hath appointed, who determineth the time of his peoples sufferings; neither can they exceed the time that he hath set.

V. 36.

And the King shall do according to his will, and he shall exalt himself above every god, and he shall speak marvellous things against the God of gods and shall prosper, till the indignation be accomplished, for that which is determined shall be done. This faith *Polanus* is interpreted by some of the Roman Monarchy, by some of some particular Emperors of Rome, but it is manifestly spoken of the same *Antiochus Epiphanes*, and his intolerable presumptions against the most High. For he according to this prophetic spake against God and magnified himself, when he wrote to *Jerusalem* that they should depart from the rites by God ordained of circumcision, sacrificing unto him, and abstaining from swine flesh as unclean. Neither did he thus only against the true God, here called *the God of gods*, against whom he herein spake, but he exalted himself above every God, because at the same time hee wrot, that every one should leave his laws, and be all one in religion, who were under his Dominion. And in all this he prospered till the accomplishment of the indignation, that is, till as an instrument of Gods wrath against the Jews, for their wickedness he had done all things against them, which God had determined, for neither could he, nor can any wicked tyrant in the world doe more, or prevail longer. Ver. 37. *Neither shall he regard the God of his Fathers, nor the desire of women.* Ver. 38. *But in his estate he shall honour the God of Forces, a god, whom his Fathers knew not he shall honour with gold and silver.* Here the true God is called the God of his Fathers, because they, although heathens, honoured him with their gifts, as *Antiochus Magnus*, his father, who maintained the Sacrifices at his owne charge, giving for the buying thereof and of wine and oyle 20000 pieces of silver yearly, and for fine flour 1470 measures of wheat, and 375 measures of salt, &c. as *Iosephus* saith, and *Selucus* his Father and others before him, of whose honoring God thus with their gifts see 2 Mac. 3. 2. But this God he regarded not, for he made his dayly Sacrifices to cease, as hath been already said, nor the desire of women, for as *Polanus* faith, having one wife, that laboured with

1 Mac. 1. 4.
&c.

V. 41. 42

Note.

V. 37.

V. 38.

Joseph. Antiq.
I. 12. c. 30.

with him what shee could to hold him from those attempts against the God of Israel, he yet hardened his heart and would not be moved by her to forbear. For the next words, ver. 38, *But in his estate he shall honour the God of forces, Heb. mazzim*, which signifieth forces, and to render it word for word, *is, for the God of strengths or forces, in his seat shall he honour, and a god whom his fathers knew not he shall honour*, &c. By the God of forces the true God, who is Almighty, being meant, it is here prophesied, that in the Temple at *Jerusalem* his proper seat upon earth he should honour *Jupiter Olympius*, as indeed *Antiochus Epiphanes* did, sending an old man thither to dedicate the Temple to this idol, and to set it up therein. And thus he is said to have honoured with his precious gifts a god, that his fathers knew not, because this idol *Jupiter* was none of their country god, but *Apollo* and *Diana*, and *Ariane* a goddeſſ of the *Syrians*, as *Strabo* saith. The vulgar translation then, and the New Translation rendering it, *he shall honour the God Mauzzim, or Forces*, is farre from the true ſense, and right grammatical conſtruction of the words, by joining those things together, which are to be diſjoined, as hath been already ſhewed, and this hath cauſed great error in ſome, taking *Mauzzim* for devil, ſome for *Mahomet*, or ſome other, all which are abſurd. And now it is time to make application of all that hath been ſaid of this *Antiochus* to Antichrist, the Pope of *Rome*. That Antichrist is here forth the tenet of *Jerome* and of all antiquity, yea ſome expound it altogether of Antichrist, or at the leaſt as fulfilled in him, being but in part fulfilled in *Antiochus*. For theſe words, ſaith *Lyra*, *he shall not regard the God of his fathers, or any God*, cannot agree to *Antiochus*, ſith that hee was an idolater as well as his Fathers, and now, when hee put downe all other rites about other gods, yet hee was a worſhipper of *Jupiter*. But by that which hath been already ſaid we may ſee, that it is not unapely applied to *Antiochus*, because that howeuer it be ſaid, *he shall not regard any God*, yet it is added for further explication, *hee shall honour a god with gold and precious ſtones, &c.* whereby we are given to understand, that by any god is not meant any god at all, but any god used to be worshipped and hoſted by his fathers or country men. Wherefore it is to be held, that the things here prophesied were all fulfilled in *Antiochus*, but in ſpeaking thus of him the ſpirit of God had a further aime, in him and the abominations committed by him, to ſet forth the Antichrist, and that not one yet to come, being one particular person, who ſhould reign 3 years and an half 1260 days, as hath been generally held of old, but the Pope of *Rome* being, as it were, one continued Antichrist in each Pope ſucceeding his predeceſſor for ſo many years, as the daies before ſpoken of. And this may well be made undeniably to appear, if we begin with *Antiochus* his beginning, and from thence proceed throughout all that which is prophesied of him; and lay the Popes beginning and proceedings hereunto in his horible pride and ambition, and conciliating the Laws and Ordinances of God under his feet, and ſetting up his own upon pain of death to be obeyed and followed by all men. For his beginning, as he was at the firſt base in reſpect of that which he afterwards came unto, ſo was the Pope of *Rome* a poore man, as *Peter*, whom they reckon for the firſt that ſat in that ſeat, who ſaid to the Creeples that expected an almes from him, *silver and gold have I none, but if after the example of Peter, he had contained in this poor and humble ſtate, he ſhould never have fo farre degenerated, as of a Minister of Christ to have become Antichrist.* 2. As *Antiochus*, ſo the Pope usurped a kingdom, that belonged not unto him, and whereunto he had no right, for to be chief Bishop and above all others is peculiar to Christ and not communicable to any other, as one of the Bishops of *Rome* himſelfe, even *Gregory* the firſt, taught in his Epifle to *Johannes Nestentes* Bishop of *Constantinople*, averring, that hee who ſhould take upon him to be Universall Bishop, or Bishop of Bishops, was either Antichrist, or the forerunner of Antichrist, for not a temporall Crown, but croſſes belong to every one of Christs Disciples

2 Mac. 6.
Strabo Geograph.
l. 16.Hieron.
Lyra.

Act. 3.

1 Pet. 3. 25.

Dicples according to that, he that wil be my Disciple, let him take up his creſte and follow me. 3. As *Antiochus*, so to the Pope by flattery in a peaceable manner gaſt his kingdom by infinuating into *Phocas*, that murtherer of his master *Mauritius* and reigned in his stead: for till Pope *Hildebrand* otherwife called *Gregory* the seventh after an. Domini 600, none of the Bishops of *Rome* ever attained unto it, although divers ambitiously fought for it, as *Silvester*, *Boniface* and *Sozimus*, who ſent their Legats to the ſixth African Councill impudently to require to have it confirmed by the authority of that Council, but had a moſt shamefull repulſe, as being detected of forgery about the Decrees of the Councill of *Nice*, which they ſaid, had long before given the ſupremacy to the Pope of *Rome*, but the true copy thereof being ſent for to *Alexandria*, therein their fraud appeared, for there was nothing else there decreed touching the Bishop of *Rome*, but that he ſhould be *Epip̄opus primus ad Confantinopolitani Epip̄opus secundus, &c.*

Again as *Antiochus* being grown rich and mighty, his heart was againſt the hōb Covenant, ver. 28, and he had indignation againſt it, and had intelligence with thoſe that forſook it, v. 30, ſo as the Pope of *Rome* hath his heart gone from the lincerity of the truth of the New Testament or Covenant, for he hath made a great defelion herefrom, as it was foretold, 2 Thes. 2:3. There shall be a falling away first, and the man of sin ſhall be revealed, and he hath judgment at it, but is all one with thoſe that taking part with him forfake it. For what is the new Covenant, but a Covenant of Grace, not of works? and againſt this both he is and all his adherents, in that he decreteth juſtification and ſalvation to be of works, and not of faith without works of the Law coming in as meritorious before God, and this he grew to after that he was greatly inriched by *Confantine* the Great, abundance of worldly wealth breeding in him a thirſt after more, and this thirſt a device of the merit of good works done for the benefit of the Priest, as well as of the poor, yea rather for the Priests, as the Pharites of old taught the people to ſay *Corban*, and ſo not to relieve their very parents being poor, because the Priest can offer the ſacrifice of the masse for the benefit and good of his benefactours being dead.

Matth. 15.

3.

Ptolomæus;

V. 32.

4.

As armes stood for *Antiochus*, that is warriours to destroy the poore Jews to wonderfull great numbers, as hath been before ſhewed, through an-hatred in him conceived againſt them, fo infinite numbers of poore Christians have been ſlain in all parts by ſecular Priates taking part with the Pope, and here *Ptolomæus* reckoneth up as partakers with the Pope, *Phocas* before mentioned, and *Papin* a murtherer of the French King *Chilperick*, *Rudolphus Sævus* a perjured peron and rebel againſt his Lord, *Henry* the fourth, *Henry* the fifth, the murtherer of his Father *Henry* the fourth. Duke *Alanus* in *Belgi*, *Henry* the ſecond, *Francis* the ſecond, *Charles* the ninth, *Henry* the third Kings of *France*, all abettors of the Pope, in favour of him murthering many, in the tumults ſtirred up in *Italy* by *Gregory* the seventh, *Pajchaliz* the ſecond, *Innocent* the third, and *Gregory* the ninth, and in *Germany* & *France* they were almoſt numerable that perished, and by the inſigntion of *Nicolas* the third in great ſecrecie, all the French in *Sicily* were cut off in one day. And as *Antiochus* prophaned the Temple ſetting up the abomination making defoliate, and cauſing the dayly ſacrifice to ceate, which God had ordained, and the Jewes tran-gref Gods Lawe. So the Pope hath overthrown the true worship and ſervice of God, and in ſtead thereof hath brought in abominable idolatry and ſuperſtition, turning the very hoaſt or offering of Chrits body upon the Lords Table to be eaten to everlasting life, into an idol to be kneceled unto and adored, as the Son of God, ver. 31.

As *Antiochus* taught ſuch as brake the Covenant to deal deceitfully, ſo the Pope hath his agents, who are themſelves corrupted with the poifon of his doſtrine, that are moſt cunning and ſubtle to draw others from the truth, and to propagate his ſuperſtition; of this ſort there have been many in former times and ages, but of later dayes the Jeſuites have been moſt notorious pragmatiſcal. So that herein he appeareth to be the Antichrift, as *Gregory* the

the firſt noteſeth, because as Christ choſe and ſent out ſimple fishermen to propagate his Goffell, ſo he ſendeth out perſons full of craue and iublēty to deſceive. And both Antichrifts working by the arnes before ſpoken of, and the ſubtlety here ſpoken is further notably ſet forth by the fame *Gregory* in his Morals upon *Job*, ſaying touching *Leviathan*, whom he makes a figure of Antichrift, in the circuit of his teeth there is feare, when the perverſe powers of this world protecþ his preachers: For many of the mighty ſeek by rāging to terrifie ſuch as they ſeek by ſpeaking to ſeduce what manner of time of perfeccion ſhall appearre then, when to pervert the piety of the faithful ſome ſhall rage with words and ſome with ſwords: For who although weak would not despite the teeth of Leviathan if the terrore of ſecular powers did not ſearc them about? But they are doubly auſſaulted, when that which is by ſome ſpoken with flattering words, is by others comanded with ſtriking ſwords. Of this double way of Antichrifts dealing *John* speaketh, ſaying that the Locuſis power was in their mouthes and their tailis, their mouthes ſetting forth his preachers, and their tailis with ſlings in them his ſecular powers. But whilſt other by theſe two meane are ſeduced, there are ſome that know God, who are ſtrong, and doe exploits; that is, both wiſe and made intelligent by the Word of God, and ſoſt ſuch a strong Faith in Christ, that they moſt valiantly withſtand Antichrift and his proceedings, wherein they also haue ſuccesse by their christian courage and fortitude wining many more unto them, and diſcovering the Antichrifiian fallacieſ, a Catalogue of whom ſee in my English Catechifti upon that Article of the Catholick Church.

But fiſtly, as they that oppofed *Epiphaneis* were ſlain with the ſword and flame ver. 33, fo the oppofers of Antichrift, as is notoriousli known, especially in England in Q. Maries dayes ſuffered in the flames of fire, and by the ſword and maſſacring fundy times in France, and noble exploits were done by the *Bobemus* under their Captain *Zizkaz* as by the Jews under *Judas Maccabeus* and his brethren. But before I leavethis of the Popes bloody practiſes againſt men of understanding, who knew God, I think it is not a miſe to ſhew againſt what Emperours and Princes, who oppofed his ſuperſtition, he hath raged at fundy times. *Philip Bardamus* Emperour, commanded all Images to be taken away out of Churches every where, and that by the conſent of *John*, Patriarch of *Confantinople*: But *Confantine* the Biſhop of *Rome* for this excommunicated him for a heretick, and would not ſuffer any image of him to ſtaud in any place, nor mention to be made of him in the masse, as was uſed formerly to be done. *Leo* the third going into *Italy* the tenth year of his reign, and finding images in Churches there and in *Sicily* cauſed them to be caſt out and burnt: but *Gregory* the ſecond being hereby inraged abſolved his ſubjects from their obedience unto him, whereupon great troubles arose in *Italy*, wherein the Exarch of *Ravenna* was ſlain, and men denied to the Emprou tributes and cuſtomes, and by *Gregory* the third he was deprived of his imperial dignity. *Confantine Copronymus* his ſon perſuing in his Fathers ſteps called a Councill at *Confantinople* of 330 Biſhops, wherein Images were alſo condemned, and the calling upon the Virgin Mary and other like ſuperſtitions. But *Steven* the ſecond Pope of *Rome* ſo raged againſt him for this, that he removed the Empire from *Confantinople* to *France*, and *Hadrian* the Pope wrought to with *Irene* the Emprefſe afterwards, who was a great patroneſe of Images, that theſe cauſed the body of *Confantine* to be taken up 23 years after his deceafe, and burnt openly, and the aſhes therof to be caſt into the ſea in derectation of his fact.

Confantine the ſixth, the ſon of the ſaid *Irene*, put down Images again, which his mother had ſet up, but he therefore deprived him both of his ſight and life. *Henry* the fourth of *France*, whileſt he was a protestant, was oppoſed by ſix Popes one after another, *Gregory* the thirteenth, *Urbanus* the seventh, *Sixtus* the fifth, *Gregory* the fourteenth, *Innocent* the ninth, *Clement* the eighth, til that he ſhamelilly fell away to popery, whereof *Clement* the eighth triumphed.

T t

Queen

Gregor. ſaint
Chrifthus ſimpli-
cipes & iden-
tage kept, for an-
tichrift. And affu-
ters & dupli-
cates in þe mali-
cipe.
Greg. moral. I. 33
c. 23.
Job 41. 14.

Revel. 9. 19.

5.

Ptolomæus.

Queen Elizabeth was for the same excommunicated, but preserved either from falling or suffering. And James 6. King of Scotland had treasons for this wrought against him.

The Medicean Princes, as *Volateranus* saith, were assaulted, and one slain in the time of the Mass, by the instigation of the Pope. The Count of *Iholme* had a great war made against him, by the Popes instigation, for detending the *Albingens*, who stood against the doctrine of transubstantiation. *John Frederick* Duke of Saxonie, and other Princes of Germany suffered by warre also of the Popes stirring up for religion, working in them an hatred of his evill wayes. Count *Egmond*, and Count *Hornis* of *Belgia* were hanged at the command of Duke *Albanus* for none other caufe. These with divers others are brought by *Poliarus* as examples of the destructions made by the Pope of *rome*, who addeth also a Catalogue of learned men, who from time to time have opposed him in his superstitions, but many of them have suffered therefore, and herein lyeth the comfort of all such sufferers, they are thus only tryed and made white and shining in everlasting glory.

and thinning in everlasting glory.

6. As they that were persecuted by Antiochus had a little help, yet many were destroyed, v. 34. so the persecuted by the Pope had some help by the Princes of Germany, who cleaved to Luther, by Bohemians, who stood to the doctrine of John Husse and Jerome of Prague, and fought in the defence thereof sometimes with good success; and Edward 6. of England, although he continued but a short time; and the States of Holland by Queen Elizabeth against their persecuting Spaniard.

As Antioch exalted himself above every god, and spake wonderfully above the god of gods, so the Pope takes upon him to command the Angels, who are often called Gods, and preferreth himself above emperours and Kings, who are also called Gods; as Innocent 3, who writing to the Emperour, said, as Gold excelleth Lead, so doth the Papal dignity the Imperial; and as the Sun is the father and lord of all the planets, so the Pope of all worldly dignities; and as the Moone receiveth light from the Sun, so the Emperour his dignity from the Pope.

*Jun. canon. dist.
96. £.*

Steuchus de donatione Constantini

For his exalting himself above the God of gods, in *Jure Canonico* Pope *Athanasius* writeth to *Micahel* the Emperour thus, the most godly Emperour *Constantine* the great, called the Pope God, and it he be a God, surely no man or men can judge him. *August. Sixtus* the Popes Library keeper, *Constantine* adored the Pope as a god, when he set forth that famous decree of *Donatian*, as the successor of Christ and Peter, and as much as in him lay, he gave him divine honour, and reverenced him as the lively Image of Christ. The *Ordin. Gliss.* of the Canon law, saith, Let it be thought heretical to beleieve that our Lord God the Pope was not the Author of that Decretall, and that he could not determine as he did. And that this is not displeasing to the Pope, appears, because the same book being since printed again hath still the same palliſe, being reprinted under *Gregory 13.* who gave some authority to expunge, correct or alter what they thought fit. *Baldus* also calleth the Pope God in *Leg. ultima in Col.* and *Decius* in c. i. de constitut. and *Felius Ludovicus Confessio* said that he was *quodam numen visibilium deum præ se ferens*, and he was the Master of his Chancery. When *Sixtus 4.* was to enter into Rome, there was *arcu quidam triumphalis*, a triumphant Arch set up, having this dittich written upon it,

*Oraclo vocis mundi moderaris habenas,
Et merito in terris diceris esse deus:*

Thou rulest the reins of the world with the oracle of thy voice, and art worthily called god upon earth. Frederick the second in his Epistle to Otto the Duke of Bavaria, saith, that man who is called the Pope, being increased in riches, thinketh, that it is lawfull for him to do what he lusteth, after the manner of Tyrants, to the great detriment of Christian piety, and as if he were God, he will give account of his actions to no man; he usurpeth that, which agreeably only to God.

God, that he cannot erre, and most impudently and imperiously requireth to
have believed in all things.

Of his wonderfull speeches take also some examples : Boniface 8. said, we are not willing to neglect our own righteousness, or that of our spouse the Church, for the Church is the spouse of Christ alone, and he only is righteous and no man. The same Boniface in ayeare of Jubilee anno 1300, having shewed himself one day in his Pontificall robes, the next day put on Imperiall, and so going out with a naked sword born before him, said, I am both the high Priest and the Imperious, and have both an earthly and heavenly Empire. Sixtus 5. upon Christis Nativity day takes a sword, and to shew that he hath all power, begeth some Prince therewith, abusing that saying of Christ, All power is given to me both in heaven and earth.

8. As *Antiochus* notwithstanding all his wickednesse prospered, until the time of the indignation accomplished. v.36. And the king of the South coming with a great Army against him, yet he shall prevail over *Egypt*, *Ethiopia*, and *Lybia*, and be more yet enriched by the spoils thereof, and of the glorious land, into which he shall come again, v.40. + v.42,43. so the Pope of *Rome* prospered and increased in wealth wonderfully, obtaining by his agents, many famous victories. As over the *Albingenses* being 100000, being set upon and destroyed by no more then 8000 Catholicks, as *Bellarmino* relateth out of *Emilius lib. 6. histor. Francorum*. And in *Helvetia anno 1531.* five battles being fought b twixt the Catholicks and the Evangelicks; the Catholicks, although fewer in number, every time prevailed, as *Cubelles* relateth touching the acts of *Luther*. Also *Charls 5.* obtained a great victory miraculously over the *Lutherans* in *Germany*, anno 1547. taking *John Frederick Duke of Saxony* prisoner, and the other *Lutheran* Princes that joined together against the Imperialists. In *France* also and *Belgia* they had the like successe at sundry times. For the wealth of the Pope, he hath so many wayes to rake money together by selling Bishopricks, and Benefices, pardons, toleration of Stews in *Rome*, Peter-pence out of *England*, selling Archibishopps palls, &c. as that his Revenues are wonderfull great. And much more cometh in fines and mulcts, which he layeth upon offenders, as upon *Henry 2. of England* he laid a great mulct of money, for murthering *Thomas Becket* Archbisshop of *Canterbury*: *Gregory 9.* exacted of *Frederick the Emperour*, whom he had excommunicated, 100000 ounces of gold for his absolution. *Alexander 7.* suborned some to poison the richest of his Clergy, amongst whom were some Cardinals, and then seised upon their goods, so saith *Omphrinius*. *Alexander the 6.* gathered great tributes of the Jews. *John 22.* dying, left in his treasury 25 millions of French golden duckets. *Nicholas 9.* gathered together out of the Province of one kingdom for indulgencies, in a short time, 100000 florens. The Senate of *Paris* in their demands made to *Loдовick 11.* certified him, that out of the whole Kingdome of *France* there went yearly to the Pope, above 946 millions of pieces of gold. *Alexander 4.* saith *Mat. Paris.* rak't together at one pension 950000 marks, whereupon *Abbes Upergens.* saith, *Rejoice O my mother Rome, for the cataracts of Treasures are opened, and whole rivers of moneys runne unto thee; rejoice for the iniquities of the sons of men, because that for them thou receivest a bribe.*

belarme from that which is said v. 36. and 37. beginneth arguments to prove, that the Pope was not prefigured by *Antiochus*, and therefore is not Antichrist, for he is well known to be a worshipper of God the Father, God the Son, and God the Holy Ghost, here called the God of Gods, and the God of his Fathers. *Answ.* He doth indeed in shew, but in truth he deneth him, and exalts himself above him, because he takes upon him above the holy word of God, that being thus preferred which cometh from him. For the Archbishop of *Magoni* having thus flattered the Popes saying, *All men do so reverence the Pope, the height of the Apostolical seat, that they desire rather to see Discipline of the holy canons and institution of the Christian Religion from his mouth than from the holy pages and the Traditions of the Fathers;* the Pope caused it to be inserted into the *Tridentine Canon*.

Mat. 28. 18.

Bellarm. l. 4. de
Eccl. c. 18.

Omphrione
Guicciard

Abbas Uspenski

Bellar. m. l. 3. de
Pontific. Rom.
c. 21.

Fun. canon. cap.
40. distinct.

canon law. Moreover, what was by him said is put in practice, the Pope being bold to dispense with Gods laws, as with that against incestuous marriages; for *Martin* 5, allowed a mans marrying with his own sister, so faith *Antonius Florentinus* in *Sam. 3.*, and *Nicholaus Borius*, and wherein he pleafeth he makes more laws then God hath made; as against the marriage of Priests, against eating some meats upon some dayes, &c.

Touching the Popes not caring for the God of his Fathers, such Fathers to him and to all Christian pastours were the Apostles and Apostolical men, that lived nearest to their time; and for their God he careth not, that holdeth not to the same tenets which they received from the word of God. Now their tenets were, that the written Word is the only rule upon which to found our faith: so *Irenaeus* faith, we know by none other the disposition of our salvation, but by those, by whom we have received the Gospel, who wrote that which they first preached, and then delivered it in writing to be the foundation and pillar of our faith. *Augustine*, that which pertaineth to Christ, to his Church, or any other thing concerning our faith, or life; he that is to be preferred far before us, hath said, and so mult we say, If an Angell from heaven preach any other things then that which ye have received out of the Scriptures, Legall or Evangelical, let him be accursed. Yea, Popes themselves in times past, have spoken also to the same effect; as *Marcellinus*, who saith, nothing else is to be delivered or taught, but what the Apostles have taught and delivered. *Clemens* saith, that a full and perfect rule is to be taken from the holy Scriptures, *Disting. c. 37.* But now Apocryphals are by the Pope taken into the canon of faith, and the Scriptures are denied to be perfect. 2. That Scripture is best understood by Scripture, *Clement* also said, *Disting. 37. c.* but now the Pope will have the sense taken from his mouth. 3. That to know the true sense of the Scripture we have recourse to the Hebrew for the Old Testament, and to the Greek for the New, *Jur. canon. c. 6. Disting. 9.* But now by the Council of Trent it is determined, that the Vulg. Lat. shall be held authentical, and that none shoulde either in teaching or disputing reject, but hold unto that. 4. That a man is justified by faith only, so *Basil*, this is full and perfect glorying in God, when no man boasteth of his own righteousness, but knoweth himself to want true righteousness, and that he is justified only by faith in Christ. *Ambrose*, a wicked man is justified by faith only, *Ier.* God justifieth a man converted only by faith, not by works, which he had not. But the Pope opposeth this and maintaineth, that justification is also by works, and by his indulgencies. 5. That the Sacraments of the New Testament are two only: so *Justin Martyr, apol. 2. Tertull. l. 1. adverlus Martini. Ambro. de Sacram. Aug. de doct. Christ. l. 3. c. 9. Bessarion a Cardinall, in lib. de sacram. Eucharistie.*, but the Pope now holdeth 7 Sacraments, &c.

Touching the desire of women, which *Antiochus* is said not to have cared, herein the Pope is notorious, if by this desire we understand the desire of conjunction in marriage, for to this he is a great enemy both in Priests and religious persons, whon he maketh to vow a single life, and yet for the desire of women an other way, both he and his Clergy and Votaries are cryed out upon every where, as being for incontinencie most abominable.

9. As *Antiochus* set up another god in the place of the god of strengths, so the Pope the Virgin Mary and other Saints departed, to be prayed unto, dedicating the Temple of Pantheon in Rome unto them at the request of *Petrus* the Emperour, and appointing a day to be kept yearly in the honour of them all, called All Saints. For this was not done, till anno 600. after Christ, but being done, all worship of the true God was turned into Superstition, for that internall of the heart to a spirit, an externall being set up of bowing the body to Images, calling with the mouth upon Saints departed, who knew nothing of the heart, and outward pomp, and cost of gold, and silver bestowed upon Saints, Images, Churches, and Chappels, and hilfrionical gestures at severall festivals, and at masses, whereby in stead of Almighty God, another or many other gods and goddesses are set up, and abominable Idolatrie committed

Iren. l. 3. c. 1.

August. ad litteras Petri. l. 3. c. 6.

Gal. 1. 8.

Basil. de humilitate.

Ambro. in Rom. 4.

united with them. *Bellarmino* excepteth against this, and faith, that by *Mazzim* Antichrist himself is meant, for he maketh all men to worship him.

10. If so, hereby it is proved then that the Pope is Antichrist, because he maketh all men to worship and bow to him 3 times and then to kisse his toe, see *Clement. pontif. l. 1. c. 3. Sec. 3.*

*Thou shall he doe in the most strong holds with a strange God, whom he shall acknowledge and increase with glory, and he shall cause them to rule over many and divide the Land for gain: Vulg. Faciet ut munia Mazzim cum deo alieno, &c. & dividet terram gratiis. Exounded by *Lya* of some secret place which Antichrist had, wherein he worshipped, and had conference and familiarity with the Devil, by whom he sought to be desirid. And he is said to be one, whom he knew, because he conversed so much with him. For those to whom he divided the land gratis, and to whom he gave dominion in many things, he underlanded by them such as were active for him, whom he preferred, and for this reason he deniyeth *Antiochus* to be meant at all here, but only Antichrist, because he was cast out again from Egypt and other places, which he had subdued, and so had no land to divide unto them, that stood for his wayes, *Hebr.* He shall make in the strong holds of *Mazzim* with a strange god: that is, he shall in the strong holds of the Almighty, comply with *Jupiter Olympius*, that is, in the house of God, which was as a strong hold for all those, that fled thither in time of danger to pray, as was shewed in the example of *Hesekiah*. Or he shall do sacrifice there according to the common use of the word *תְּבַנֵּי*, and because that sacrificing was not to God, but to an idol: he shall with that Idol there set up commit abomination, and this strange God is said to be a God, whom he acknowledgeth; and hath a mind to preferre alone in all his dominions. And this is spoken not without an elegant paranomastie, *Hebr.* וְיָדֶךָ אֲלֹהִים כָּשָׁר אֲלֹהִים: And the word *לְכַבֵּד* doth most properly signific in strong holds: So that these words are nothing else but an amplification of that, which was said, v. 38. being not to be rendred thou shall he doe, &c. but, And he shall do or sacrifice in the strong holds of *Mazzim*, or the Almighty, with or by the strange god, before spoken of: of whom it was said before, that he should below gold and silver upon it to adorn and beautifie it; now having made it a compleat god, he should sacrifice unto it in the place where the true God only ought to be thus honoured. For the next words, he shall make them torture over many, and divide the land for gain, *Hebr.* in many, or many things, and the last word is *תְּבַנֵּי* signifying, not gratis, but pretio, the meaning being them, of whom it is said, v. 32. that many should cleave to him by flattery: that is, in way of flattering him, seeking to promote his abominations, as the Highpriest of the Jews and many other priests did for their own worldly gain and honour; he shall make Rulers in *Judea* dividing the dominion thereof amongst them, as a reward of their indeavours, as *Antiochus Epiphanes* did indeed.*

10. And hercile tenuitly, the Pope of *Rome* was also figured out by him, for he likewise preferreth to Cardinalships, Archbischopricks, Bishopricks, and fat benefices, those that are molt eminent for promoting the Catholick Causa, as it is called; as *Bellarmino*, who for this was made a Cardinal, and *Campion*, and *Baronius*, and many more; whereas *Bellarmino* would from hence prove, that the Pope is not Antichrist, because many that do him greatest service, have gone all their life time unrewarded; as *Ecclesi*, *Goclett*, *Koffensis*, *Driedo*, *Tupperus*, *Petrus a Soto*, &c.

Answer, from some particulars, no argument cannot be drawn, he preferred very many, some he passed over, therefore he is not the man here pointed at, for what is said more of him, but that he shall make them, not all and every of them, that flatter him, to rule. It may be these men, although they laboured greatly in promoting his superstition, would not come off, and give liberally for preferments, and therefore lay neglected, for it was an old saying, *Rome omnia vanalia*.

And at the end of the time the King of the South shall push at him, &c. This was fulfilled

V. 39.

Lyra:

Bellarm. l. 3. de Rom. Pontific. c. 21.

*Mac. 5.
Joseph. antiq. I.
12. c. 11.*

V. 41.

fulfilled thus. There were in Egypt two brothers, *Ptolemy Philometer* and *Ptolemy Physcon*, who contended about the kingdom; the younger brother *Physcon* with the elder, both *Epiphanes* his sisters children, but as he loved the one, that is, the younger, and hated the elder, from whence he had his name *per antiphrasis* *Philometer*; so did their uncle *Epiphanes*, and came with an army into Egypt to help *Physcon* against *Philometer*; at this, *Philometer* being exasperated, gathereth great Forces, and hastened to goe against him, but is by *Epiphanes* overcome and expelled, and *Physcon* established, by which means he returned laden with great riches, not only gotten out of Egypt, but also out of *Ethiopia* and *Lybia*; and then he entered in his return into the glorious land, that is, into *Judea*, taking spoils, wherein he had the *Edomites*, *Moabites*, and *Ammmites* affiant to him, and therefore it is said that they were spared. And this was the cause, why *Judas Maccabeus* fought against these peoples, and subdued and destroyed many of them.

11. And herein he was eleventhly a type of the Pope; for he likewise takes upon him to dispose of the kingdoms of the earth, giving them to whom he will, and dispoling and putting down such as he pleased. He also cometh into the glorious land, that is, the Church of Christ by his Forces doing much mischief therein, and such as adhere to him, as the Emperor of Germany and the Spaniard escape his hands.

But tidings out of the East and North shall trouble him, therefore he shall go forth with great fury to destroy: Hitherto the successe of *Antiochus Epiphanes* and his prevalings, now the time being come, which God had set to put an end to his rage, and to destroy him that destroyed so many, it is shewed, how this was brought about, first he suffered in his Dominions and Forces, the *Persians* and *Parthians* in the North fell from him and invaded some parts of his kingdom; and *Judas Maccabeus* and his brethren in the East fought and prevailed against his Captains, which were sent to subdue them. The rumour of their things coming to his ears imaged him against the Jews especially, so that in his rage he uttered most cruel threatenings, and hastened to be revenged, as is shewed, *1 Mac. 3. c. 6. 2 Mac. 9.*, and by *Josephus*. But God immediately took revenge upon him, limiting him with an incurable disease in his body, and with intolerable torments, so that he came to a fight and sense of the abominations which he had done, and of his blasphemies and murthers, of which he repented, as *Judas*, but could find no mercy, and so he miserably dyed, even when he was hastening to *Jerusalem* to make it as he said, a common burying place, according to which it is said, v. 45. *He shall plant the Tabernacles of his palace between the Seas, and the glorious holy Mountain, yet he shall come to his end and none shall help him:* the Vulg. retaineth the Hebrew word *Apadno*, for in stead of these words, of his palace, taking it for a proper name, which *Cornelius Lape* faith, is not now so called, but shall be in the dayes of the Antichrist, from that which shall then be done; as also a place of fighting a great battell in *Revel. 16*, called *Harmageddon*. But forsooth as this is but conjectural, and to hold the Antichrist yet to come is a mistake, there is no reason to take *Apadno* for any other, then as the word signifieth, his place: *He shall place the tabernacles of his palace between the Seas in the glorious holy mountain, and goe unto his end;* for so it is word for word *Hebr.* and the meaning is, that he shall be warring against *Judea* and *Jerusalem*, even to the end of his life, as the History sheweth, that he was; for tabernacles or tents are used in warre, and Kings tabernacles were more stately made then others, like palaces: wherefore this is a periphrasis of his preparation for war, hearing what *Judas Maccabeus* had done against his command and captains, he prepared to goe in person, against whose coming without doubt these palace-like tents were made, although he lived not to come unto them, but fell sick by the way and dyed, which is intimated in saying, *and go even to his end;* for he intended to go to destroy the Jewes, but he went indeed to his end, his death, as God had decreed, and therefore vow and promise now to god what he could, he could obtain no help at his hands, but was suffered to lye in his torments and so to expire in extremum.

*Joseph. antiq. I.
12. c. 21.*

V. 45.

extrem in misery. And for the describing of the holy Mountain as lying between the Seas, it is so laid to do, because betwixt the dead Sea of Sodom, and the Mediterranean. Some there are, that by reason of this circumstance, say that not *Judea*, but *Perse* is here meant between *Euphrates* and *Tigris*, but he faileth not Rivers but Seas, and in the glorious holy Mountain, so as no country in the world is called, but in *Judea* and *Jerusalem* alone.

12. Now to apply this also as a twelfth and last thing to the Pope; he hearing of the overthrow of his Forces in *Bohemia* and in *Belgia*, and other places long agoe, was wonderfull stricken, and at the news of *England*, *Scotland*, *Denmark*, *Suevia*, &c. falling from him, and expelling his creatures the Monks and Fryers.

2. He not only was stricken at this newes, but sends out his thunderbolts of excommunication against all the Princes that favoured the reformation, adjudging them therefore to cruell destruction, as against *Queen Elizabeth* of *England* in particular, and the Duke of *Saxony*, to whom he threatened both the Apostolicall and the Cæsarean iword.

3. He fixeth the tents of his palace betwixt two Seas the Tyrrhene and dridicall, and that in the glorious holy Mountain, that is, the Church of Christ, as *S. Paul* prophesied, that Antichrist should sit in the Temple or Church of God.

Lastly, many Popes have come to miserable ends already, and it is not to be doubted, but that the last shall dye likewise at the time by God appointed, and then there shall be end put to his antichristian tyranny, as there was to that of *Antiochus*, after he had reigned 12 years, as I have shewed in my Continuation of the History before mentioned, in three and an halfe of which, he raged most against the Jews and their religion, but destroyed thousands of them two years before that.

For the Popes that dyed miserably, *Polanus* makes a catalogue of them thus, *Sabinianus* had a vision of *Gregory 1.* appearing to him, and threatening him with death, because he decreed to burn his books; with this he being terrified, soon after dyed. *Boniface 3.* who obtained with great cost and infamy of *Phocas* the principality of the Church of *Rome*, lived solitarily and penitively after this, and before the end of one year dyed miserably. *Leo 3.* being taken and beaten by the people of *Rome* rising against him, stole away into *France*, but through vexation of his disgrace and weariness of his long travell, coming thither he soon dyed, when he had settent but 20 months. *Lando* was strangled by him, that was afterwards *John 11.* *Silvester 13.* a Necromancer, was torn in pieces and carried away by the Devil, when he was laying Mass. *John 13.* was thrust through being taken in adultery. *John 15.* had his eyes put out by *Boniface 7.* and after this was familieth to death in the Castle of *S. Angelo*. *Boniface 7.* dyed suddenly after he had a little while been in his pontificallity, then he was drawn about the streets of *Rome* by horses, and pierced with spears by the Citizens. *Benedict 5.* and *Benedict 6.* were both strangled. Sixe Popes were by *Hildebrand* taken away by poison to make way for himself to the Popedom. *Gregory 7.* who was against *Henry 4.* was by him taken and deposed, and banished into a barren part of *Apulia*, dyed there in great disgrace and hatred of all men. *Vigor 3.* was poisoned by a sub-deacon in taking the Mass. *Pafthalis 2.* also, *Adrian 4.* *Gregory 9.* *Boniface 8.* *Paul 2.* *Clement 5.* *Alexander 6.* *Leo 10.* *Paul 3.* *Julius 3.* *Pius 5.* *Urbanus 7.* *Gregory 14.* and *Innocent 9.* came to evil ends.

Now having seen the Image of *Antiochus* in the Pope, in all his lineaments and parts, who can doubt, but that he is the Antichrist whom the Lord figureth out by him, and therefore so punctually and fully setteth him forth more then any other Syrian King? If it be objected, *Antiochus* was a King, and therefore no fit type of the Pope no King, but a Bishop. *Sol.* The Pope wants nothing but the name of a King, being indeed greater and of more power then any King, and the Antichrist by the content of all men is set forth by a woman, a whore *Revel. 17.* although he be a man. *Object. 2.* *Antiochus* was but one

*Polanus.
Fasciculus temporum.*

Nataler.

Fasciculus temporum.

Pol. iiii.

Note.

one man, and his time of raging against the Church but short, only a certain number of days. *Sol.* It is *Daniel's* manner, or the angels rather, that talked with *Daniel*, by dayes to set forth years, as chap. 9. by 70 weekes so many times, 7 yeares, and therefore the dayes of *Antiochus Epiphanes*. his rage may well set forth in his antitype Antichrist to many years. Now one question only remaineth which may be moved about subjects rising in armes against their Sovereign being a tyrant, because *Mattathias* and his sons did thus, and this was one of the rumours, that troubled *Antiochus* the King, and these are numbered amongst the fathfull and their exploits, commanded *Ilieb* 11, and therefore their taking of armes to deliver themselves and the house of God from tyranny justified. *Auf.* Although *Antiochus* were their king, yet he did clean contrary to the office of a King, at his first coming amongst the Jewes without any cause murthering so many thousands, then taking upon him above God, and altering his Laws, and prophaning his Temple. And this is seldom the case of any people in respect of their King, and therefore this can be no ground for subjects to arm against their king, unless their cause be in every respect like this of the Jewes in the time of this tyrant. *Psalm* holdeth, that if the King be a tyrant they may by interiour Magistrate be armed to defend themselves against him, but neither he nor *Pareus*, that held the same, nor any other of the reformed Religion ever held it justifiable to proceed so farre in opposing the Kings tyranny, as for this condemne and cut him off, as another man, a murtherer, or otherwise guilty of capital offences.

Lastly, in this whole prophetic touching *Antiochus* men like unto him are pointed at, and their destiny is read, if any man by flattery and deceitfull means cometh to power, or having attained power is unsatiable through the ambitiousnesse of his minde, or abuseth his power against the servants of God, the worship or house of God, to cruelty or rapine, or to the altering of good laws grounded upon the Law of God, or to be lifted up in pride, let him think, that he is in *Antiochus* threatened with a miserable end. His rise out of the dust to sit with Princes, his good successe in all his undertaking, and the increase of his wealth and Dominion, if he be such an one, are no arguments of Gods favour towards him, but a lifting of him up as it were, for a time on high, that he might take the greater fall, the fating of him up, that his body being filled with ill humours may break out into distastes most tormenting and incurable, and the using of him but as a rod in his indignation to chastise his people provoking him to anger, being afterwards to cast into the fire. The time shall certainly come when the good successe of such shall be turned into evill, and joy for overcoming into sorrow for being overcome, and his greater forces being shamefully beaten and put to flight before lesser. He that is wise will consider this, and not argue from his successe in an unwarranted way time after time, that his cause is good, and it shall never happen otherwise unto him, but measure the goodnessesse of his cause by the true rule of the Word, which only can justify their actions, and not either their good intentions or successe in their undertakings.

CHAP. XII.

V. I.

And at that time Michael shall stand up, the great Prince that standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that time, and at that time thy people shall be delivered, every one that shall be found written in the Book. After the prophetic touching *Antiochus Epiphanes*, and his rage against the people of God, and miserable end, to which God in his just judgement brought him therefore, here followeth an amplification of the same for the arming of the servants of God with patience to bear their sufferings under him, and to comfort them by declaring *Michael* their Prince his victory over the devill and his lins and first-born *Antiochus* and their deliverance

Lyra.

Note.

deliverance, he being destroyed, and joyfull resurrection to follow to everlasting glory. Touching this *Michael*, held by some to be Christ, by others the chief and captain of the good angels, amongst whom and their armies there is doublefesse an order, as well as amongst men in their warfaring, one being *Generalissimo* over the rest. I have spoken before, chap. 10. 21. wherein I alient rather to these last, and thereof give my reason, and *Basil* saith, *Michael est angelicarum copiarum dux*. Now in saying, that he shall stand up for thy people, he meaneth, that it should plainly appear, that he stood for them, when the forces of that tyrant should be routed by *Iudas Maccabaeus*, and therupon be stricken with extrem grief causing his deadly sicknesse and death therefore. Hee stood for them before, as is shewed chap. 10, but was hindered by the Prince of Persia, their sins being the cause, but now he stood and prevailed for their deliverance by his death, by whom they had suffered more then ever they had done, since they were a Nation, as is shewed in these words, *there shall be a time of trouble, such as never was since there was a Nation*, whereby is not meant trouble to come after the cutting off of *Antiochus*, but the trouble in his time touched upon before, chap. 11. 33. 38. and here amplified by comparing it with all their troubles past, then any of which it was greater, i.e. then their troubles in Egypt under *Pharaoh*, their troubles in the interims of Judges, and when their City was burnt and destroyed, and they were carriedc. priue by *Nebuchadnezzar*. If it be said, this seemeth not to be true, because under *Nebuchadnezzar* they suffered both more and a far longer time, as *Lyra* reasoneth, who will not therefore have this understood of *Antiochus*, but onely of the Antichrist to come. But *Polanus* herein faith better, that the sufferings of the Jews under *Antiochus* were greater then ever, because at other times the tyrants, that prevailed over them, afflicted and put them to suffering onely in their bodies and estates, but medled not with their religion, to overthrow that, and this was far more grievous, then all such sufferings. Yet this is not spoken without relation to the Antichrist, as appeareth in that presently after followeth the prophetic of the resurrection of the dead, which is not, till after Antichrist be destroyed. Note hence, that as God in wrath against sinne leaveth his own people to extrem sufferings in this world, so he alwayes graciously provided for their deliverance, neither doth he keep them long under. And again note, that in time of oppression by war and danger, the hoast of good angels standeth for the people of God, and therefore there is no cause to fear, but that in Gods good time the battles that are fought shall goe on their side, although they goe sometime against them. Lastly, to suffer in religion, the course of that being perverted, and violence offered to force men therefrom, is of all troubles and sufferings the greatest to those that are confesonable professours thereof. And if any passe not for such sufferings, it argueth that they are spirittually dead yet, and without all life of grace, as weathercocks turned about with every wnde of Doctrine, and wotfull is the case of those that stirre up such troubles, for both the people of God over a while shall be delivered from their tyranny, and look what torments they have put others to, through the justice of God shall befall them, till they come in misery to their end.

For the last words of this verse, *that shall be found written in the book*, see the like Revel. 20. 5. for casting those that are not written in the book of life into the fire, whereby as is there shewed, the reprobate and such as are not elected, are meant, and at last this should make men desperate, as thinking all the cause of their election or reprobation to ly in Gods writing, or not writing them down in his book, the Apostle sheweth who are such, saying, if any man purgeth *selfe* he shall be an elect vessel of honour. Now the promise of deliverance is made to those only, some of them dying in persecution are delivered, yet in their soules, and some preserved in life, but in an afflicted condition, are in Gods good time again set free herefrom. So that cessation of troubles is nothing to reprobrates, who are of a base life and conversation and lay not religion to heart, but are time-servers, they have no part or share in it, but only confesonable

2 Tim. 2.11.

Note.

Lyra.

scionable professors of the truth, to whom also foliy the comfort of the future resurrection belongeth, as followeth, verf. 2. Many of them that sleep in the dust of the earth shall awake, some to everlasting life, &c. Porphyrius faith Lyra, by those that sleep in the dust understandeth such as fled and hid themselves from the rage of Antiochus in caves and dens of the earth, but he being dead, they were bold to come forth again. But this cannot stand, 1. Because they that did so did all doublefesse abhor from his wicked wayes, and therefore none of them came forth to contempt, or shal, this very hiding of themselves, declaring them to be faithfull, as is intimated Heb. 11. 2. Because the awaking here spoken of is not to come forth and to have comfort in this world for a time again after great sufferings by being temporally delivered, but everlasting. But if the generall resurrection of the dead be meant, which shall be at the day of judgement, why doth he say many and not rather all? To this Polanus answere wel, that the word many here is put for all, as many and all are promiscuously used, Rom. 5. 17, 18, but many is the word here used, implying a distinction in the Hebrews, as the accent Zakeph gadol put to it sheweth. The meaning then is, that as many shall dye in times of persecutions, so the time shall come, that those many shall rise again, of whom only because it can be said properly, that they awake, it is here said, many of them that sleep in the dust shall awake. For the rising again of the wicked is not a waking, but a coming forth, as it were, through a terrifying sound full of fear and horrour, to judgement, to which they shall be most unwilling, as counting it better alwayes to ly in the dust of rottennesse, then thus to be forced out to the increase of their horrour. For he waketh onely out of his sleep, that having slept enough heareth now some Cock crowing or bird singing and cheerfully as well refreshed openeth his eyes and sleepeth no more, and so doe the righteous at the last day, the Trumpet sound or the voice of the Son of man uttered shall awaken them as a gentle calling of them up to take a prize, but for the wicked they shall be startled, as at the sounding of an alarm of the enemy, whose piercing darts they know no meanes to escape. And that it might be thought, that many only and not all shall then reraigne, it is added, some to everlasting life, some to everlasting shame and contempt, as if hee had said, many that fell asleep in the Lord, when they suffered for him, or otherwise departed in the true faith, shall awake and come forth to their everlasting comfort; but it is to be understood, that the wicked who dyed in their sinnes shall not then be suffered to ly still in the prisons of their graves, but shall by a terrifying sound bee made to come out of their endless confusion. And therefore to put this out of doubt against those that say, the wicked shall not rise at all, our Lord saith, All that are in the graves shall beare the voice of the Sons of men and come forth, &c. and Rev. 20. All both great and small, yea this text is plain for it, who are the some, that are adjudged to everlasting shame and contempt, but the wicked and reprobates?

Ioh. 5.29.

V. 3.

Note.

And they that wise shall shine as the brightness of the Firmament, and they that turne many to righteousness as the Starres. Here it is shewed, in what a glorious estate the Elect shall be in the life to come, how greatly so ever they be abased in this life, and in saying, they that turne many, he alludeth to that, chap. 11. 33. they that understand shall instruct many, for who are the wise, that turn others, but those that understand and instruct many? And who are they, but such as Matthias and Judas Maccabeus and his brethren; that taught the Law of God both in doctrine and life, abhorrung themselves from doing contrary, yea being leaders to others in suffering for the truth, as chap. 11. 33. where after that hee had spoken of the intelligent instruct many, he saith, yet they were slaine by the sword and flame, &c. wherefore here is shewed in what an high degree of glory the faithfull Ministers of the Word shall be, that stand to the iurisdiction of us all against the malignities and contempts of the wicked world,

world, that neither for feare of dangers nor hope of reward we may euer goe from this our duty but persist in it to our lives end. And this is a ground of that tenet touching the degrees of heavenly glory. But when the wife and such as tyme others are spoken of, the faithfull of any calling are not excluded from having a part in this glory, but onely more eminency of glory is promised to instructors and converters, Heb. for turning many to righteousness, it is justifying many or making many just, which is done, when by the teaching and examples of faithfull Pastours many are converted, for in what instant one is converted hee is justified, and the Preacher being the instrument hereof is said to justify, as St. Paul telleteth Timothy, that by continuing in doctrine, exhortation and prayer, hee shall both save himselfe and those that heare him, for properly God onely justifieth by forgiving sinnes, man onely instrumentally when by his preaching a sinner is converted, and by vertue of the office committed unto him, he is absolved from his sins.

<sup>1 Tim. 4.16.
Rom. 8.</sup>

V. 4.

But thus (O Daniel) shut up the booke and seale the words even till the end, many shall runne to and fro, and knowledge shall be increased. Here it may bee demanded, must the booke wherein Daniel wrote these things, be shut up and sealed to the end? if so, to what purpose were they revealed and written? So, It is not meant, that hee should doe so, but thus shut and seale it in a figure, to shew first the obscurities of these Prophesies, 2. The certainty. 3. That it should be a very long time, before that they should have a full end. For so the Ancients, faith Pierius, made a sealed Book an hieroglyphick of Antiquity. And the Egyptians painted Sphynxes upon the doores of their Temples, to shew the mystical things lying hid therein. For Sphynx, as Pierius faith, was a monster which had the head and hands of a woman, the voice of a man, the paws of a Lion, the wings of a bird, the body of a Dogge, and the taile of a Dragon, and hee stayed men as they passed putting darke questions and riddles to them. For the running of many to and fro, and the increase of knowledge, the meaning is, that these Prophesies shall be diversly scanned and expounded by divers, but time must helpe to the true understanding hereof when they are accomplished, as Irenaeus saith, Every prophete before it is accomplished is a riddle, but being accomplished, it is plainly understood. When Antichrist had run his race, that touching him was understood, but as a Book shut and sealed before, and that in the same Prophetic touching Antichrist was as a sealed Booke in the times of the ancient Fathers under the New Testament, but since, it is, as wee conceive, made manifest to concerne the Pope, and so knowledge is now increased more, and shall be in the Revelations of John to the end of the World. Therefore let no man say, are yee wiser then the ancient Fathers, who are but as it were of yesterday? and therefore give little credit to any new interpretation brought by modern writers, and yet let none upon this ground be too credulous neither, but see good reason first, before that any sence brought bee received as a new light, by which too many are led in these dayes, lest it prove but a light to lead into a pit, as Irenaeus doth. For the certaintie of these Prophesies hereby intimated, that whereto seales are set are certaine, and hereby knowne to come from him, whose seale it is, or commands it to be set to, so this to be the Lords, and therefore to be by all men beleaved without any doubting or scruplemaking about it.

^{Pierius Hieroglyphic.}

Hierogly.

Irenaeus.

Note.

Hitherto the consolation of the faithfull against all their sufferings by that cruell tyrant Antiochus Epiphanes in respect of the happy issue of their grievous sufferings. Now because an appointed time, and the time of the end had beenes spoken of, but this end was yet unknowne, two Angels are brought in inquiring of the man cloathed in linnen spoken of chap. 10. 3. how long it shoulde be to the end of these wonders, and hee answere by swearing for further confirmation, lifting up his right hand and his left to heaven, that it shoulde bee for a time, times, and a part; when

V. 5.6.

h.e.

V. 7.

Psalms.

V. 11, 12.

1 Macc. 5.

Revel.

V. 8.

Note.

1 Cor. 13.
1 Cor. 8. 2.

hee shall have accomplished to scatter the power of the holy people, all these things shall be fulfilled. The Angels appear, and are heard to enquire of the Son of God, to shew their solicitude for the good of the faithfull and their deliverance out of danger, as being ministring spirits sent out for their good. And whereas commonly in swearing, by him that liveth for ever the right hand onely is lifted up, hee now lifteth up both his right hand and his left, because two Angels stood one on the one side of the river and the other on the other, as having respect to them both together from the place where her flood, which was upon the waters, argued his power over peoples set forth often by waters; see the like, Revel. 10. 5, 6. For these words, a time, and times, and halfe or part: see before chap. 7. 25. This is reckoned by Polanus three years and ten dayes, because it is not said halfe, but part. And by the history, 1 Maccab. 1. 57. and chap. 4. 52. the abomination making desolate before spoken was set up in the Temple, anno 135. of the reigne of the Seleucidans, the 15. of the moneth Chislev, but anno 148. the 29. day of the same moneth the Temple was againe purged and the Altar of the Lord set up again by Judas Maccabeus. And whereas vers. 12. it is said, from the time of taking away the dayly sacrifice, and the setting up of the abomination making desolate 1290 dayes, and blessed is he that attaineth to 1335 dayes. Before in chap. 8. 14. the time is said to bee 2300 dayes. To these things he saith, that by these divers numbers are denoted other blessed events following after the purging of the Temple, for that being done at the end of three years and ten dayes divers Nations neare, as the Edomites, Ammonites, and Moabites had indignation at it and fought against the Jewes, thinking to root Israel quite out, but Judas went against them, and then his brethren obtaining great victories over them, which was done in 80 dayes more, and Antiochus his Forces after this being overthrowne, he sickened, as was before said, and miserably dyed at the end of 45 dayes more, and then the comfort of the Jewes was compleat, and it might well bee counted a blessed time indeed, because then they were put out of danger, which if hee had lived they could never have bee, so variable and inconstant hee was in his wayes. And this may satisfie touching Antiochus Epiphanes, and the end of troubles by him. But whereas hee alledgeath that passage chap. 8. 14. of 2300 dayes, I have already shewed, how it is to be understood, and that the time, times and part, chap. 7. 25. are plainly spoken of the Antichrist, and not as prefigured in Antiochus. Yet hee is made a figure of him, chap. 11. and here again in the time, times and part or halfe a time, three years and an halfe, although the dayes here spoken of bee peculiar to Antiochus and cannot be applyed to Antichrist, whose dayes extend not to so many, but 1260. where his time is spoken of three wayes. 1. Time, times, and halfe a time. 2. 1260 dayes. 3. By 42 moneths, which are all one. For the last words, when hee shall have accomplished to scatter the power, Heb. the hand of the holy people, that is, when Antiochus by hot persecution shall fray away and make to flee from Jerusalem the godly Jewes, the end so often before spoken of shall soone follow of destruction to him, and deliverance to them. So when Antichrist shall have fulfilled his scattering of the flock of Christs sheepe, his end shall draw neare, the time and times and halfe time here set being expired.

Then I heard but understood not, and I said, (O my Lord) what shall be the end of these things? Hereby Daniel meaneith, that hee heard him say, a time, and times, and part. But what hee meant hereby hee knew not, intimating a desire that hee had to be further informed hereabout. Whence note that even Prophets understood not some things, that were shewed unto them without a further light given them therewith by him that knoweth all secrets, and therefore were much lesse, which ingenuity made Daniel to acknowledge, but pride contrariwise maketh men now in their owne opinion ignorant of nothing. But Paul as Daniel confesseth, wee know but in part, and faith, if any man thinketh that hee knoweth anything hee knoweth nothing yet as hee ought to know.

now, that is, if he thinketh so highly of himselfe, that hee knoweth any thing, and that nothing is so obscure, but hee understands it, hee is void of all true understanding, the first point whereof is with Daniel to know and acknowledge our owne ignorance, that in humility wee may seeke to God to instruct us, who giveth wisdom to all that aske and upbraideth no man.

Jam. 1. 5.

Then hee answered mee, Goe thy way Daniel, for the words are closed up and sealed till the time of the ends, that is, inquire no further into this matter. Let it suffice thee to have had so much revealed unto thee, as I have already shewed thee, and without troubling thy minde any further, then hath bee revealed, goe to thy grave in peace, for no more of these mysteries shall be undevilled till that the things prophesied of begin to be accomplished, until which time they shall remaine closed and sealed up, as was said before, wherein an item is given to us to rest satisfied with that knowledge, which God hath bee pleased to reveale unto us in his Word, and not to be inquisitive into such things, as he hath shewt up yet from our understanding, as his great secrets, according to that of Moses, The secret things of the Lord belong to the Lord, but the revealed to us and to our children.

V. 9.

And many shall be purified and made white and tryed. Here is the effect of sufferings in the elect, who were before set forth by the name of many that shalld come out of the dust, vers. 2. and the blessed effect of their sufferings is set forth by three comparisions or similitudes, as chap. 11. 35. First of purging, as a winnower purgeth the chaffe and dust from the wheat. 2. Of whitening, as the Fuller whiteth a piece of cloth, not leaving any spots therein. 3. Of tryng, as the refiner dealth with gold and silver, putting them into the furnace of fire, till all the drosse beburnt away, and the pure metall onely remaineth. So that there is cause rather of joy for tribulations, as is said, Rom. 5. for the good wrought to our souls hereby, then of sorrow. But the wicked shall doe wickedly, and none of them shall understand, but the wrie shall understand: when the elect are purified, whitened and tryed by sufferings, yet reprobates shall not doe wickedly still, and gather more chaffe, spots shall asperse them more, and they shall be more drossy by sinne even being put into the fire of adversity, and enduring the fulling mill and hard winnowing; and by reason of their being so desperately set upon sinning, they shall not understand, when these prophesies are fulfilled, but through Gods just judgement upon them for the love of unrighteousnes, they shall be so darkened in their understandings; that they shall runne blindly on after Antichrist, till they come with him to everlasting perdition, but the wrie shall understand, and see well what was set forth hereby to abhorre from him and his superstitions for feare of coming into the like danger. It is vaine then for the wicked to enquire into the knowledge of divine Mysteries, for as hard knowledge and profound is not for fooles, but for the wrie, so the knowledge of the things of God is not for the wicked and disobedient, but for the obedient.

Deut. 29. 29.

V. 10.

From the taking away of the dayly sacrifice &c. shall be 1290 dayes. Upon this Bellarmine argueth, that the Pope cannot be Antichrist, because that hee takes not away, but upholds the sacrifice of the Mass, nicher doth hee set up any abomination, or abominable heathen idoll. To the first of these Polanus answreth, that in Hebrewe there is no sacrifice spoken of, but onely *rom*, continually, whereunto the word worship may be joined as well as Sacrifice, so that he may be Antichrist, that upholdeth that pretended sacrifice, but causeth the continual spirituall worship of God to cease, which is the sacrifice of praise and prayer comming from the Spirit, and not the performing of a service without understanding in an unknowne tongue: And indeed besides the sacrifice of praise and mortification of our members upon earth, and almes, there is no sacrifice of a Christian spoken of in all the Word of God: For the next, whereas hee denyeith the Images set up in Churches to be an abomination, because they are not heathen idols, nicher

Note.

Note.

V. 11.

Bellarm.

Tolomeus.

Rom. 12.

Heb. 13. 15, 16.

Uuu is

August. de fide & Symbolo. 7.

V. 12. is the worship of *Latreia*, but only of *Douleia* given unto them. *Pelanus anwereth*, that the very setting up of an image in the Church of God is an abomination, and censured by *Augustine* who saith, *it is wickednesse for a Christian to place an Image in the house of God*. But there is at *Rome* in the house of *Peter* in the Vatican an Image of *Jupiter Capitolinus*, only for a thunderbolt he hath keys in his hands, but his curled hair different from all other Images of *Peter*, which be commonly bald, sheweth, that it is not his but *Jupiter's*, and is the same abomination, that is here spoken of. And for the distinction of *Douleia* and *Latreia*, it is vaine, as appeareth *Math. 4*, and from many passages of the ancient Fathers, who commonly teach that *Douleia* is to be given to God only, as I have shewed elsewhere.

Hieron. Theodoret.

V. 12. *Blessed is hee that attaineth to 1335 dayes*. This also is by *Bellarmino* turned into another argument, that the Pope cannot be Antichrist, because that hee having reigned but 1290 dayes, in 45 dayes more the finall glorification of the elect shall follow: for so both *Jerome* and *Theodoret* understand the blessednesse here spoken of, and not of the Jews, *Antiochus* being dead, which exposition came from *Porphyrius*, and yet might have stood, saith *Jerome*, if the Temples defilement had continued three years and an halfe, and not three only. But as hath been already shewed, it is not said halfe, but part, that is tenu dayes, and therefore although it came from *Porphyrius* it may well stand, and holdeth not being applyed to Antichrist. If it be granted according to the dayes here spoken of, that the day of judgement shall follow Antichrists destruction, the very day might be known, which our Lord denyeth *Mat. 24.36*.

V. 13. *But goe thy way to the end: that is, thou shalt depart hence before the accomplishment of these things, and at the end of dayes, that is, of this world, thou shalt stand in thy lot*, that is, have the reward of a faithfull Prophet, in meditating upon which be comforted.

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THE BOOKE OF THE SMALL PROPHETS.



OR the time when each of them wrote, I have said enough in my Preface upon *Isaiah*, and generally for the scope of all the Prophets writings. So that nothing remaineth to be spoken here by way of Preface, But 1. Of the title given to these all together, *the smaller Prophets, Prophetes minores*, by the Vulg. Lat. and Septuagint, not because their writings are lesse divine then the greater, but because so little hath been written by them severally in comparison of *Ezay, Jeremy, and Ezekiel*, that, as some have noted, they have not all together so many veres as *Isaiah* alone. For touching *Daniel*, although he were a Prophet also, and a famous one, yet he is not by the Hebrews placed among the Prophets, but the *Hagiographa*. And whereas each of the other Prophets hath a Booke by himself, these have been put alwayes into one, being otherwise in danger to perish if they went severally.

2. Touching the places where these Prophets were employed to teach; *Calvin* noteith, that *Hosea* and *Amos* prophesied to the Kingdom of *Israel*, that fell away to Idolatry in *Jeroboams* dayes, who made the golden Calves, from which foul sin notwithstanding they never departed, till that Kingdom was ruined by the *Afflyrians*. *Micah*, as also *Isaiah*, prophesied to the Kingdom of *Judah*, which also fell to Idolatry in *Rehoboams* time, soon after the division of *Israel* into two, and specially in *Abaz* his time, and in the time of *Manasseh*, *Zedekiah*, and the other sons of *Iosiah*, till that Kingdome was also ruined by the *Babylonians*. But *Micah* and *Isaiah* did not alone prophesie to *Judah*, but *Ida* also, as may be gathered *ch. 2.* and *Habacuk*, see *ch. 1. 8.* and *Zephaniah*, as for *Haggai*, *Zechariah*, and *Malachi*, they prophesied to them after their return from Babylon, *Obadiah* to *Edom*, to *Nimueh* first *Jonah*, then divers years after, *Nahum*.

3. Their names are all significative, *Hosea* salvation, *Isaiah* beginning, *Amos* pluckt away, *Obadiah* a servant of the Lord, *Jonah* a Dove, *Micah* humility, *Nahum* consolation, *Habacuk* wrestling, *Zephaniah* the hidden one of the Lord, *Haggai* solemn, *Zechariah* the remembrance of the Lord, *Malachi* my Angel; so *Hieron.*

Calvin.

Hieron.

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